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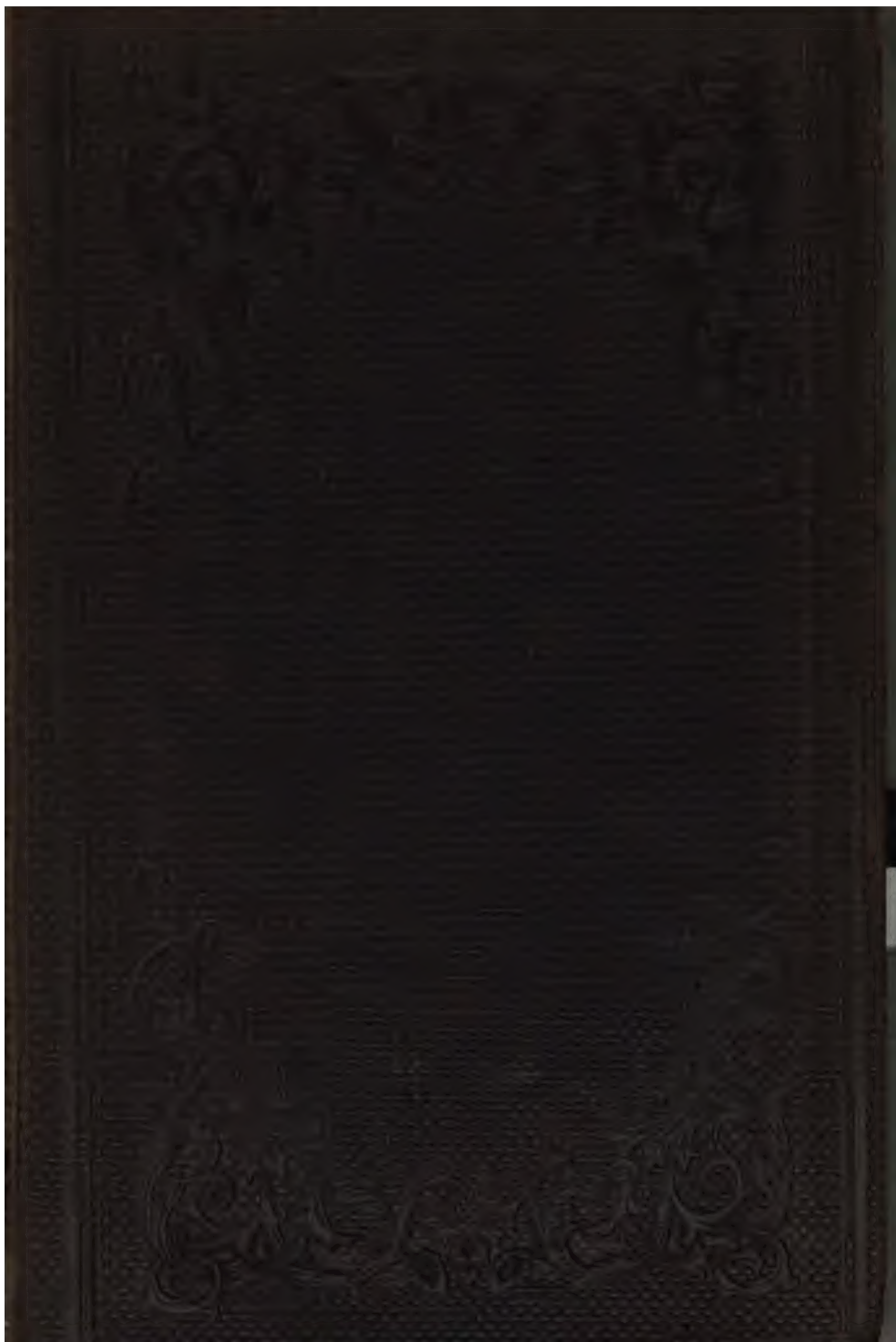
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THE
PHILOSOPHY
OF
SACRED HISTORY

CONSIDERED IN RELATION
TO
HUMAN ALIMENT AND THE WINES OF SCRIPTURE

BY
SYLVESTER GRAHAM.

EDITED BY HENRY S. CLUBB.

LONDON:
HORSELL & CAUDWELL, 335, STRAND.

1859.

101. d. 272.

LONDON:
BEARE AND JEALOUS, PRINTERS, 335, STRAND,
AND GRAY'S INN ROAD.



PREFACE BY THE EDITOR.

SYLVESTER GRAHAM, the author of the following pages, became a popular lecturer on temperance and physiology in the United States in 1832, and during the ten succeeding years, he promulgated his views with great earnestness, zeal, and eloquence. In 1839, he published his lectures in a work entitled, "The Science of Human Life," in which what has been denominated the "Graham System" was fully developed and expounded. It has since been twice published in Great Britain, where it has received high commendation.

Assuming in "The Science of Human Life" the position that the proper food of man is that which is obtained in a direct manner from the vegetable kingdom, and that the flesh of animals as food, as well as alcohol as drink, are opposed to man's physical, moral, and spiritual interests, and maintaining his position by arguments drawn from scientific facts which have never to our knowledge been either refuted or disproved, he became subject to attacks from men who professed to base their reasons for consuming these articles on Scripture testimony. This appeared to be the only ground which he had not fully discussed in

his very elaborate lectures, and therefore the one on which he was most assailed. Having had an education for the ministry, in which capacity he served with more or less regularity for some years in connection with the Presbyterian Church, and latterly as an independent preacher, he naturally felt deeply on this subject, believing it impossible that a system which his experience and observation, combined with scientific research, convinced him was highly beneficial to the human race, could be contrary to the teachings of the word of God; and with an earnest desire to arrive at the truth, he applied himself with great industry to this object, to discover the philosophy of sacred history in relation to human aliment.

The plan was, to publish the work in four numbers. He published three numbers during his lifetime; but, owing to a variety of conflicting circumstances, he did not live to issue the fourth. The stock of the first three numbers was purchased by Messrs. FOWLER AND WELLS of Mrs. Graham; and, having occasion to examine his manuscripts for the purpose of preparing the "LIFE OF SYLVESTER GRAHAM" for the London publishers of Graham's works, we discovered the manuscript (probably a first draft) of the concluding portion of the work. This we have endeavoured to arrange so as to harmonize with the portion previously published; have compiled a copious index, and thus rendered the volume as complete as we believe it was originally intended to be by the author.

Though we cannot endorse all the sentiments expressed, nor can we approve of all the methods of reasoning adopted, we can commend the work as highly useful both for study and reference to all who are interested in the

great question of Biblical history in relation to the great moral reforms which are acknowledged as among the most prominent features of this nineteenth century. The purpose aimed at is one of great importance and utility, and the untiring industry, the earnest but candid spirit with which the various interesting passages of Scripture are discussed, will place this among the most valuable contributions to Biblical and reformatory literature.

New York City,

October 16th, 1854.

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PHILOSOPHY OF SACRED HISTORY.

PART I.

OLD TESTAMENT DISPENSATION.



PHILOSOPHY OF SACRED HISTORY.

GENERAL INTRODUCTORY EXPLANATIONS.

1. In every matter worthy of the serious consideration of the human mind, truth should be the grand object of inquiry, and, in order to arrive at truth most clearly and most conclusively, first principles should always, as far as possible, be ascertained and set forth, as the general foundation of all argument on any question discussed: and this is particularly necessary in all matters of controversy: because, without the ascertainment of first principles as the basis of reasoning, controversy rarely amounts to anything more than a war of words, and seldom serves to advance the cause of truth.

2. For these reasons, I shall make it my first business to ascertain and set forth, as clearly and as fully as possible, those first principles pertaining to the subject I now undertake to examine, on which the validity and conclusiveness of all my subsequent reasoning will depend. If the first principles on which I base my argument are true, and all my reasoning is in legitimate accordance with those principles, then my conclusions must be true, whether they agree with the opinions of others, or not.

3. It is, therefore, of primary importance that, all who follow me in my present investigations, should be very careful to satisfy their minds whether the first principles which I lay down, are true or not; and if they admit them to be true, that, they should be equally careful to observe whether all my reasoning is strictly consistent with those first principles or not; and if they admit my first principles to be true, and all my reasoning to be strictly consistent with them, then surely, must they acknowledge my conclusions to be true, even though they are wholly at variance with their own previously received opinions and cherished sentiments.

4. So vaguely and erroneously do most people think concerning the Deity, that it becomes necessary, when treating on subjects which involve general principles in theology, to make many statements and explanations which, to better informed minds, appear exceedingly trite. Thus, it is very common to hear people who receive the Bible as the word of God, speak of the God of the Bible as a Being entirely distinct from the God of Nature; and to see them manifest something like horror at the intimation that, the well-ascertained evidences of Nature are, so far as they go, equally valid and authoritative with the evidences of Revelation. But every intelligent individual should clearly understand that, if the Bible is in truth a record of Divine Revelation, the God of the Bible and the God of Nature is one and the same Being;

and that Nature, when rightly understood and interpreted, is as truly a revelation of God as the word of Divine inspiration is. The eternal and infinite Jehovah is the omnipotent and intelligent First Cause of all things. Nature is his own handiwork; and every law, and principle, and property of Nature is the inscription of his omnific will and purpose; and hence "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Every law of Nature, therefore, is as truly the law of God, and when accurately ascertained, is as truly obligatory in all its bearings upon man as any law or word of Revelation; and consequently it is impossible that any word of Revelation should, as a permanent law, be contrary to the laws of Nature; for, were it otherwise, the omniscient and infinitely wise Creator and Governor of the universe would contradict himself, and show himself a God of confusion and not of order.

5. Moreover, it is no less true that God governs the material world by a system of fixed laws, than it is that he governs the moral and spiritual world by a system of equally fixed laws. Indeed, as the moral attributes of God are in systematic unity with his natural attributes, so is his moral government in systematic unity with his natural: and hence, truly speaking, the laws of the natural world and the laws of the moral and spiritual world constitute but one great and harmonious system of Divine government. The Divine conduct, or modes of administration may change with the condition and circumstances of the beings governed, but the great principles or constitutional laws of the moral and spiritual kingdom of God are eternal and immutable.

6. And the fact that a God of infinite knowledge, and wisdom, and power, and goodness has established the constitution and relations of things, those permanent laws by which he governs the natural and moral universe, demonstrates that it is infinitely best for all things that there should be such permanency of constitutional laws, and that it is incompatible with the greatest natural and moral good of creation, that the established laws of Nature should be frequently suspended or disturbed. And all we know of the nature of things, and of the history of the Divine government since the creation of man, goes to prove that, God, as a general rule, prefers to bring about all effects both in the natural and moral world, by the regular operation of the permanent laws which he has established in Nature; and that he never miraculously suspends those laws, or produces supernatural effects, except for great moral purposes, on very extraordinary and extremely rare occasions, and when, from such exercises of his power and displays of his majesty, a greater good than evil will, on the whole, result.

7. Again, few people seem to have an accurately and clearly defined notion of the power of God, and especially in relation to his moral government. "All things are possible with God," it is affirmed; and this, rightly understood, is true; but, as popularly understood, is utterly erroneous. The exact statement is this: All things *possible* are possible with God; but there are some things *naturally impossible*, and, therefore, these are not possible with God. Thus, for example, it is not possible for God to be and not to be at the same instant; nor is it possible for him to cause anything to exist and not to exist at one

and the same instant ; and this is true of every law, and principle, and property in the natural and moral constitution of things. Furthermore, it is wholly inconsistent with the true philosophy of things to confound the natural and moral power of God, and speak of his natural omnipotence as being employed as a direct and immediate moral force or cause in his moral government. These distinctions are of first importance, and should ever be kept clearly and fully in view in all reasoning concerning the moral government of God.

8. With these explanations before us, we are prepared to understand that, in all appeals to the Bible concerning the moral government of God, and the bearings of Divine law on the nature, condition and actions of man, we ought always to consider that the sacred Scriptures, so far as they are of Divine authority, are authentic and true records of revelations from God to man ; and, therefore, if the Bible be truly what it claims to be, it must necessarily as a whole, when rightly understood, teach only such doctrines as are perfectly consistent with the nature, character, and purposes of God, and with the real nature, condition, and character of man.

THE NATURAL AND NECESSARY AMBIGUITY OF HUMAN LANGUAGE.

9. But the nature of human language and the association of sounds and written characters with ideas, are such as to render it impossible that all people should, with the certainty of philosophical necessity, receive definitely, exactly, and only the same ideas from the same language, simply from a knowledge of its grammatical structure and signification. A very little reflection on the nature of language, and a limited observation of every day's experience, are sufficient to convince every intelligent mind of the truth of this proposition, without any elaborate discussion and illustration of it in this place.*

10. Therefore, in order to a correct understanding of the grand scope and meaning of the Bible, as a whole (without which understanding we cannot safely interpret its particular precepts and instructions) two things are indispensably necessary. First, that, by the honest use of all our powers and means, we ascertain as fully and as accurately as possible the real nature, and permanent condition, and constitutional character of man, as a subject of the physical, and moral, and spiritual government of God.

11. The nature of language, I say, renders this necessary ; for, without first clearly and accurately establishing these two points, as the fundamental criteria of all reasoning concerning the relations existing between God and man, and the involved responsibilities and duties, mankind can never come to a unity of opinion in regard, even to the most general doctrines of the Bible.

12. All the evidences of Nature as well as of Revelation are to be honestly and diligently examined, in order to ascertain as fully as is possible for the human mind, the true nature, character, and purposes of God.

13. The permanent constitutions and relations of things, as well as the instructions of Revelation, are to be diligently and honestly

* See Graham on the Science of Human Life, 574, et seq.

studied, in order to ascertain the real nature, condition, and character of man, as a subject of the natural, moral, and spiritual government of God. Indeed, the true signification and bearing of the language of Revelation concerning the nature, condition, and character of man, cannot be fully ascertained and, therefore, understood without an accurate knowledge of the true nature and relations of man.

14. But we cannot expect to ascertain from a knowledge of the constitutions and relations of things the particular details of the moral and civil history of the human race. For this information, we must depend on written records and oral traditions and testimonies, and always with a confidence equal to the force of the moral and natural evidence in favour of the truth and authenticity of these sources.

15. In referring to the Bible, therefore, as the authentic record of the revealed instructions of God to man, in order to understand accurately and fully the purport and bearing of those instructions, we must, I say, have a true notion of the character and purposes of their Author, and of the nature, condition, and character of man. For a genuine revelation from God must necessarily be consistent with his true nature, character, and purposes; and a genuine Revelation from God concerning man, must necessarily be consistent with the real nature, and condition, and constitutional character of man.

THE NATURE AND ATTRIBUTES OF GOD, AND THE NATURE, CONDITION, AND RELATIONS OF MAN.

16. The Bible, then, as a whole—corroborated by the evidences of Nature, teaches us that God *is an eternal, self-existent, immutable, omnipotent, omnipresent, omniscient, infinitely wise, and just, and true, and good, and holy Spirit*. And that man was created with fixed constitutional relations to God and to the material world, made in the image and after the likeness of God—formed of the dust of the earth, or of the matter common to all material things; that man was placed at the head of the animal kingdom, and endowed with rational, and moral, and religious faculties, and constituted a moral agent; and, therefore, in the grand constitution and economy of things, was the created lord of the earth, and had a natural dominion or supremacy “over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Or, in other words, man was placed higher than all these; higher in the order of creation, higher in his endowments, higher in his relations, higher in his responsibilities, and higher in his destiny; and, therefore, all these were made naturally subject to man, in the fulfilment of his final cause, or the great end for which he was created, and the still greater final cause of all created things composing this world of ours.

17. Now then, let us contemplate for a few minutes, with the most serious, and solemn, and energetic application of our minds, the work of God in the creation of man. Consider a self-existent, eternal, immutable, omnipotent, omnipresent, omniscient, and infinitely wise, and just, and true, and good, and holy Being, about to produce a creature who should be bodily formed from the common matter of the

world; with an organisation adapted in structure to all the purposes and ends for which it was made; and endowed with vital powers for the performance of all requisite organic functions; and still more highly endowed with animal sensibilities and consciousness of being, and the power of volition and voluntary action; and more highly gifted still with intellectual and moral faculties, so as to render it a moral agent, and, as a whole, an intellectual and moral animal, subject, in the very laws of its constitution, to a permanent system of natural and moral government. Is it not necessarily true that a being of infinite *knowledge* knew everything perfectly?—that he knew all possible truth and error?—right and wrong?—that he clearly saw and fully understood the fitness and harmony of things, and all possibilities in the exercise of creative power? Is it not necessarily true that a Being of infinite *wisdom*, thoroughly understood how to adjust the principles in the constitution of such a creature as man, in the most perfect manner possible in the nature of things? Is it not necessarily true that a Being of infinite *power* could produce a creature like man, whose whole nature, with all its faculties and powers, was constituted in the wisest and best manner that in the nature of things is possible? And is it not necessarily true that a Being of infinite *truth*, and *righteousness*, and *goodness*, and *holiness* would create and endow man upon the wisest and best constitutional principles possible in the nature and fitness of things? Does not an omniscient Being perfectly know the right? Can an infinitely true, and just, and good Being choose the wrong? Is there not, therefore, in the natural fitness of things a moral necessity which governs the actions of God?—a necessity consisting of the moral impossibility for God to choose to do wrong?

18. The sovereignty of God, therefore, does not consist in his absolute power and will to do anything and everything irrespective of the natural truth and fitness of things; but it consists in this:—that there is no power above him which controls his actions and directs his conduct; but with entire supremacy, he, from a necessity founded in the very constitution of his own nature, chooses his own actions and orders his own conduct, in accordance with the truth and fitness of things. Let us understand this point perfectly if possible! It is impossible for God to cause a thing to be and not to be at one and the same instant (7), and this natural impossibility alone, limits his natural power, as to extent. He is infinite in knowledge, wisdom, truth, righteousness and goodness, and therefore, it is impossible for him to act ignorantly, unwisely, erroneously, unjustly or malevolently! These constitute the only necessities which govern the actions of God! Hence it is impossible that God constituted man, and established his relations on principles less perfect, less true, less fit, than he had wisdom and power to do; and, consequently, it is necessarily true that God did create man, and establish the constitutional laws of his nature in the wisest and best manner possible; and it necessarily follows that if man was not so constituted as to render his moral wrong-doing impossible, it was not in any measure owing to any want of wisdom and goodness in God; but wholly to an impossibility in the nature of things.

19. In adjusting and establishing the constitutional principles of human nature, and of his own government over man, God, therefore,

acted independently of all things except the necessities I have named (18), and exercised his entire and uncontrolled sovereignty ; but, having established the moral powers of man, and the principles of his own moral government over him, and the economy of their operations, God did not, nay—I speak with solemn reverence—he could not, reserve to himself the power of controlling man as a moral agent, in any manner or by any means inconsistent with the established constitution and economy of things ! He retained the power to transform man into a moral being of another nature, or to destroy him entirely whenever he thought best. But he could not, in the nature of things, reserve any power by which he could absolutely force the free will of a human moral agent ; or *compel* man to act *voluntarily* against his own choice ! for this would require the possibility for a thing to be and not to be at the same time ; which is absurd.

THE 'NATURAL CONSTITUTION AND RELATIONS OF MAN.

20. In regard to the natural constitution and relations of man, it cannot justly be expected that on this occasion I shall enter at large into all the details of the subject. They who have listened to my full course of lectures on the Science of Human Life are well aware that it requires not less than about fifty popular lectures of an hour and a half in length, to examine and illustrate this deeply interesting subject in all its principles and bearings ; and, therefore, they can neither expect nor wish me, in the argument now contemplated, to lead them over this extended field of investigation ; and as this work is intended principally for those who have heard my extended course, they who have *not*, I hope will not complain, nor misunderstand me, if I here only state many important points which are fully examined and explained in my course on the Science of Life. I trust the time will come when I shall be able to present that Course of Lectures to the public in a printed form, and then all will have the means of judging for themselves of the merits of what I teach.*

21. Man, as we have seen (16), is placed in the great scale of creation, at the head of the Animal Kingdom, and endowed with intellectual and moral powers : or, in other words, man has first, a material nature in which he comes under laws common to the whole material world ; then he has an organic nature, superinduced upon his material by a higher order of constitutional laws, which are common to the whole organic world ; then he has an animal nature, superinduced upon his organic, by a higher order of constitutional laws which are common to the whole Animal Kingdom ; then he has an intellectual nature superinduced upon his animal, by a still higher order of constitutional laws which are common to the whole intellectual world ; then he has a moral nature, superinduced upon his intellectual and animal by a still higher order of constitutional laws which are common to the whole moral world ; and finally, he has capacities for a spiritual nature, superinduced upon his intellectual and moral by the highest order of constitutional laws operating in this world.

* This expectation has been realised ; and my lectures on the Science of Human Life are now before the public, so that every one can read and judge for himself.

22. They who have heard my lectures on the Science of Life, will remember that in them I endeavoured to explain this matter as fully as a subject which is, at least, in some degree mysterious, is explicable to the human mind; and they will recollect that the whole force of my argument was against the doctrine of materialism; and that, if my reasoning was correct, I demonstrated that the human soul which is the substratum of mind and moral feeling or sentiment, cannot be the result of organised matter. (Science of Life 530, *et seq.*) Nevertheless, it is entirely and incontrovertibly certain that all which is immaterial and immortal in man, is organically incorporated, and acts in and through his organisation during the present state of his being, as intimately and completely, as if it were merely a property of peculiarly organised matter; and all its powers and manifestations are subject to precisely the same laws as govern the powers and manifestations of vitality. Hence, in studying the intellectual and moral phenomena of man, with a view to the ascertainment of general principles in relation to his intellectual and moral nature and character, he is always to be contemplated as an organised intellectual, moral and religious animal, and with strict reference to his peculiar condition and relations as such.

23. By this wonderful union of intellectual and moral and religious powers with organized matter, man, alone, of all terrestrial beings, is brought into a two-fold relation to his Creator. In his material nature, man, in common with all other material forms and substances, holds a fixed relation to his Creator, as the great, first and continually efficient Cause, by which matter and all material forms and properties and powers are what they are. This relation only embraces the natural attributes of God. In his moral and religious nature man holds a fixed relation to his Creator as an infinitely true, and just and benevolent, and good and holy Being, and Judge, and Father. But as there is, of necessity, an essential and perfect harmony between the natural and moral attributes of God (5), so is there a perfect harmony between the natural and moral and religious relations which man holds to his Creator; so that the perfect fulfilment of the one requires the perfect fulfilment of the other. That is, the constitutional laws which govern the living organised body of man, and on which all his physiological properties and powers and interests depend, harmonise most perfectly with the constitutional laws which govern his intellectual and moral and religious nature. So that the highest and best condition of the human body requires a perfect obedience, not only to its own physiological laws as living organised matter, but also to the constitutional laws of the intellectual, and moral, and religious nature associated with it; and the highest and best condition of man's intellectual, and moral, and religious nature, requires a perfect obedience, not only to its own constitutional laws, but also the constitutional laws of the body as living organised matter; and consequently the violation of the constitutional laws of the one is necessarily attended with an infraction of the constitutional laws of the other. Hence, therefore, no moral or civil law or religious doctrine can be adapted to the highest and best condition of man's intellectual, moral, and religious nature, which is not strictly consistent with the physiological laws of his body; and, on the other hand, no bodily habit, indulgence, or regimen can be adapted

to the highest and best condition of his body which is not strictly consistent with the constitutional laws of his intellectual, moral, and religious nature.

24. I have fully shown in my lectures on Human Life (Sections 260, 532, *et seq.*), that, in the complex and wonderful structure of man, the brain, in connexion with the nervous system generally, constitutes the special organism appropriated to the intellectual, and moral, and religious powers and manifestations.

THE NERVOUS SYSTEM OF THE HUMAN BODY, AND THE PHYSIOLOGICAL PHILOSOPHY OF THE HUMAN MIND.

25. The exceedingly interesting and important doctrines concerning the nerves of organic and animal life, with all their nice distinctions and peculiarities of vital properties and functional powers, have also been fully set forth in my lectures on the Science of Life (Section 202, *et seq.*) and cannot on this occasion be repeated; albeit, it is necessary they should be carefully studied, in order to a thorough and accurate knowledge of the subject before us. It must now suffice, however, to say that the nerves of organic life are those which enter into all the organs and preside over all the functions concerned in the development and sustenance of the body; and they are called the nerves of organic life, because they preside over all those functions which are common to all organised bodies, vegetable and animal, such as the conversion of food into sap or blood, and the circulation of this fluid throughout the organised system, and the conversion of it into the various solids and secreted fluids of the body, the production of vital heat, &c.; and because, in a perfectly healthy state, all the functions over which they exclusively preside are performed without the consciousness of the organised being; so that a human being has no more consciousness of these functions in perfect health than a vegetable has. This system of nerves has several subordinate centres of organic perception and action situated in different parts of the two great cavities of the body, and a common or grand centre, situated back of the pit of the stomach, which presides, in a general manner, over all the functions of organic life; thus bringing the whole complex machinery into a harmonious co-operation, and uniting all in one vital economy, by which life is perpetuated, and the interests of each and every living part duly maintained.

26. The nerves of animal life consist of the brain and spinal marrow, and those nerves which, coming from almost every part of the body, are connected with these as means by which the brain, as the grand centre of animal life, is enabled to perceive, by special sensations, all external things and qualities, and all internal wants and conditions, of which the welfare of the organized being requires that it should be conscious; and also those nerves by which the stimulus or actuating energy of the will is conveyed to the various muscles concerned in voluntary motion. The great primary function of this system of nerves, therefore, is to perceive and satisfy those wants of the vital economy which require animal consciousness, and voluntary power and action; and hence, *from the lowest to the highest orders of animals, including*

man, it is a universal law of animal nature, that the domain of organic life manifests its wants to the centre of animal perception in such a manner as to cause the animal to exercise its voluntary powers for the satisfaction of those wants. These manifestations constitute what are called the animal instincts and propensities; and so far as these instinctive wants or animal propensities, and their relation to and influence upon the cerebral organs or brain are considered, man is constitutionally in the same predicament with the lower animals. All his internal wants and propensities appeal to his intellectual and voluntary faculties, and excite their action, and naturally cause them to concur with and seek the satisfaction of the bodily desires. And although there is an almost infinite distance between the reason of man and that of the highest order of the lower animals, yet the philosophy of his reasoning is precisely the same as that of the elephant, the horse, &c., and, consequently, is governed by the same general laws. But man's superior intellectual and voluntary powers not only increase his ability to procure the supplies of his bodily wants in all the varying circumstances of seasons and conditions, but also increase his ability to multiply those wants by his artificial modes of satisfying them, and by the artificial circumstances of social and civic life, till he has engrafted upon the constitutional instincts of his nature a thousand artificial wants, which exert their influence upon his intellectual and voluntary powers in precisely the same manner as his original instinctive wants do, and always with a more despotic and imperious energy and tendency to excess, in proportion to their degree of depravity, or to their departure from physiological integrity; and out of these innumerable wants which are engrafted upon the natural propensities and sensibilities of his body spring a multitude of others in connexion with the social and civil institutions and customs of society. These thousands of artificial wants soon come to be so intimately and completely associated with the natural wants, that they are rarely distinguished in the mental consciousness and voluntary action, and all of them, with different degrees of energy and despotism, press their demands upon the mental faculties, urging or compelling those decisions of the mind and those exercises of the voluntary powers by which they can be satisfied or indulged.

27. So far, then, as the natural appetites, desires, and propensities are indulged, in accordance with the real wants of the body, and in conformity with the laws of the vital constitution, they are inconsistent, not only with the highest well-being of the body, but with the best condition and operation of the mental and moral faculties. But when their indulgence exceeds the real wants of the body, or in any manner violates the laws of the vital constitution, not only are the natural instincts, propensities, and sensibilities depraved, and the artificial wants multiplied, and the despotism of their influence on the mental faculties increased, and the integrity of their physiological indications destroyed, but the body is injuriously affected, the intellectual, moral, and religious powers impaired, and the whole nature of man deteriorated. This state of things so completely involves all the constitutional powers in the complex human system, and so modifies the operations and results of the vital economy, that the progeny necessarily partake of

the general physiological condition of the progenitor, and, consequently, physical, or, rather, physiological depravity is, in the nature of things, necessarily hereditary, leading not only to moral depravity and wickedness, but also to all the diseases and sufferings with which the human body is afflicted. This is the only philosophical connection between the first sin of Adam and the subsequent sins of his posterity; and it is only thus, in the nature of things, that God visits the iniquities of the fathers upon the children to the third and fourth generation.

28. But there are other ways through which the organic influences affect the mental powers and operations besides the channels of the propensities and appetites. The brain, by means of anatomical connections and physiological relations and dependencies, is so intimately associated with all the other parts of the organized system, that it necessarily partakes of the general condition of the whole, and sympathizes, in some measure, with every part, and very powerfully, with the stomach and other organs concerned in the general function of nutrition, and the perpetuation of the species. But it is impossible for the mental consciousness to discriminate between those general physiological affections of the body, which excite and qualify intellectual action, and those which are produced by intellectual action. Thus in sleep, the distress which arises from certain physiological conditions of the body, and causes a terrible or gloomy dream, is always and necessarily, in the mental consciousness, purely the effect of the dream: and the same is true in the intellectual operations when awake. If an individual under the exhilarating influence of wine, or any other stimulus to which he is accustomed, enters into religious exercises, all the pathos or exhilaration produced by the stimulus necessarily becomes, in his mental consciousness, the effect of his mental action, and is therefore, in his judgment, purely a religious affection; and the same would be necessarily true, if his mind were exercised on any other subject. And on the other hand, if, by any means, a morbid physiological depression is caused in the body, the mind becomes commensurately sad or gloomy or disconsolate, and contemplates corresponding subjects; and all the dejection and misery, arising from the physiological condition of the body, becomes, in the mental consciousness, exclusively the effect of the mental actions on the subjects contemplated. It is, therefore, a constitutional law of human nature, that the physiological excitements and depressions of the body, by whatever cause produced, always and necessarily become identified, in the mental consciousness, with the legitimate mental effects, and govern the intellectual actions and determinations accordingly.

29. This exceedingly important principle in the physiological philosophy of the human mind, is very closely associated with another of no less importance in relation to the moral and religious nature and character of man and to God's moral and spiritual government over him. It is always, and necessarily true, that, when the human mind contemplates any subject, the feeling experienced during such action of the mind, becomes the criterion of the importance of the subject contemplated. Thus, let an individual contemplate religion with little or no feeling, and whatever may be the language of his tongue, the subject is, in reality, of little immediate importance, in his judgment; but let

him consider the same subject under strong feelings, and its immediate importance, in his judgment, necessarily becomes equal to the intensity of his feeling, whether these be purely the effect of his mental action on the subject, or in a great measure the result of the physiological condition of the body; and the same is true, whatever be the subject on which the mind acts. This is the fundamental principle in the philosophy of human eloquence! It was on this principle that Demosthenes moved an Athenian populace as with the fiat of Omnipotence! For it is a constitutional law of human nature, that, as man feels, so he judges—so he acts! And as the general physiological affections of the body, by whatever cause produced, always and necessarily become identified in the mental consciousness with the legitimate mental effects, and are attributed by the mind to the subject contemplated, as the exciting cause, it follows of necessity that man's intellectual and moral and religious character and action always greatly correspond with the physiological character and condition of his body.

30. Such being the physiological philosophy of the human mind, it is necessarily true, that if man were only elevated above other animals by superior intellectual and voluntary powers, his natural elevation would answer no other end than to increase the distance of his fall and the depth of his degradation and misery! He would, indeed, be the vilest and most wretched of all terrestrial things. With all his intellectual and voluntary powers, subservient wholly to his bodily wants (26), and those wants multiplied beyond number, and increased continually, in depravity and despotism, his superior powers would only constitute a superior ability to make himself miserable and to destroy himself and others. His reasoning powers would be employed with little more than the excitements of his appetites and feelings—and in securing the means of self-indulgence—and in devising the crafty or the violent measures by which he could procure or destroy whatever his lusts or passions demanded—his judgment would be but the dictates of his propensities; desire would constitute his only principle of action; and this would lead him downward, deeper, and deeper into the abyss of animal depravity, and subjugate his intellectual powers to more and more degrading and debasing vassalage to his sensuality. Never would his reason remonstrate with his passions—never would his judgment condemn his indulgence; strength would constitute the right of precedence, and power the law of possession; and man would prey upon his fellow creatures with an energy and cruelty, by so much the fiercer and more destructive and terrible than the most ferocious of other animals, as he possessed superior intellectual and voluntary powers to deprave himself, and to devise and carry into execution more crafty and skilful plans of destruction.

**THE CONSTITUTIONAL POWERS AND PHYSIOLOGICAL PHILOSOPHY OF MAN'S
MORAL AND RELIGIOUS NATURE AND ACTION.**

31. To prevent this natural tendency of man's animal nature, and to prompt his intellectual powers to elevated and extensive efforts in the attainments of truth and wisdom, and to capacitate him for a godlike character and destiny, and to fit him, as the vicegerent of heaven on

earth, to develop the moral and spiritual government of God in the human world, a wise and benevolent Creator has endowed him with social and moral and religious instincts, or powers, which are instituted with fixed and precise adaptations to his animal nature and social relations on the one hand, and to the moral character and purposes of God, on the other, and are thereby fitted to incite him to know and obey the concordant, constitutional laws of his whole animal, intellectual, moral and religious nature, and thus secure his own highest good and happiness, and the highest good and happiness of his fellow creatures ; and in so doing, fulfil the Divine scheme of benevolence, which has, in the constitution of things, identified the supreme glory of God with the highest good and happiness of man.

32. In regard to the moral faculties of man, I can only here repeat so much of what I have said in my lectures on the Science of Human Life (Section 614, *et seq.*), as is necessary for the completeness of my present argument. The animal nature of man, as we have seen (26), may be considered the basis of his human existence. Its passions, its propensities, its appetites, with all the artificial wants that are engrafted upon the bodily instincts and sensibilities, constitute the primary and principal elementary causes of activity to his mental powers, and tend continually to induce his rationality to concur with his animal desires, or to consent to, and provide for the gratification of all his sensual and selfish appetites and wants, both natural and artificial. And this is what the apostle Paul calls "*the minding of the flesh*:" and with equal physiological and religious truth, he declares that the minding of the flesh is death : for, as we have seen (30), it inevitably leads, if unrestrained, to the speedy destruction of the bodily and mental and moral and religious powers, and to the extermination of the race. But the moral and religious powers which God has constitutionally established in human nature, come in to regulate the carnal nature of man, with reference to moral and religious law, which, as we have seen (23), perfectly harmonizes with the physiological laws of man's nature. And the great bearing of moral and religious law on the animal nature of man, is to hold the carnal passions, propensities and appetites in perfect subjection to a rationality which is enlightened and governed by moral and religious truth.

33. Moral and religious truth says, Thou shalt love that supremely which is intrinsically most excellent and worthy of being loved,—which is the moral character of God,—and which being supremely loved, will not only secure thy own highest and best condition, but the supreme love of which, in thee, is most perfectly compatible with, and conducive to the highest and best condition of thy fellow creatures. But carnal nature says, I will love that supremely to which I have the strongest propensity, which is self-indulgence. Here then is the conflict of man's moral probation,—between his carnal nature with all its natural and acquired appetites and wants, and God's moral and religious truth. For the flesh lusteth against the spirit of truth, and the spirit of truth striveth against the flesh : and therefore, the minding of the flesh beyond the true and proper requirements of the constitutional laws of human nature, or beyond the true and proper supply of the real wants of the body, is of necessity, in the nature of things, contrary to supreme

love to God ; for it is not obedience to the laws of God ; neither indeed can be ; because it is a direct transgression of those laws. (27.)

34. The moral and religious nature of man is established by the Creator to preside over and control this conflict, and is made responsible at the bar of God's eternal and immutable truth, for the issue ; and necessarily subject to the penalties which result from the infraction of God's laws. On the one hand, man's carnal nature is continually pressing for indulgence, and exerting its seductive influence on the rational powers to draw them into concurrence with its propensities and appetites (26) ; while on the other hand, the moral and religious truth of God, which perfectly harmonizes with his natural truth, constitutionally established in the physiological laws of the human body, (23) demands of man's moral and religious nature the entire subjugation of his carnal passions, propensities and appetites to its own spiritual requirements, and declares that he who desireth to transgress is essentially guilty of the act. This philosophy is clearly set forth and forcibly illustrated in Paul's description of his own exercises, in the latter part of the seventh chapter of his Epistle to the Romans.

THE MORAL ABILITY AND INABILITY OF MAN.

35. The whole controversy of the schools concerning man's moral ability and inability may therefore, be resolved simply to this,—namely, his ability to *will* and *act* in obedience to moral and religious truth, subject as his intellectual, moral and religious powers are to the influences of his carnal nature. (26.) His moral ability is always precisely equal to the degree in which his moral and religious powers hold his carnal nature in subjection to moral and religious truth ;—and his inability is always precisely equal to the degree of influence which his carnal nature exerts upon his intellectual, moral and religious powers, in opposition to moral and religious truth. Hence Paul declares to the Corinthians, in confirmation of this same principle, “ I therefore so run, not as uncertainly ; so fight I, not as one that beateth the air, but I keep under my body and bring it into subjection ; lest that, by any means, when I have preached to others, I myself should be a castaway.” The more the intellectual and moral and religious powers of man are under the control of his carnal nature, the greater is his inability to perceive and understand and comply with the requirements of moral and religious truth ; and therefore, whatever tends to deprave the carnal passions, propensities and appetites of man, and increase their energy and despotism, and multiply his carnal wants, necessarily and directly increases his inability to perceive and understand and comply with the requirements of moral and religious truth, and obey the constitutional laws of his nature.

THE MORAL SENSE AND CONSCIENCE.

36. Let us now, therefore, endeavour more fully to understand the true nature and philosophy of man's moral powers. All mankind are conscious of possessing an attribute or power, which in our language is called the CONSCIENCE. But theologians, metaphysicians and philosophers have seemed to be quite as much in the dark as the unlearned

multitude, concerning the real nature and power of the conscience. Some tell us that, it is that faculty of the soul which discriminates between right and wrong ; or which approves of what is right and disapproves of what is wrong ; so far at least, as to establish the great lines of demarkation between right and wrong—between virtue and vice. Others, carrying this view still farther, assert that, the conscience is, in every breast, an innate rule of right, which each individual is bound to obey : and by which, each may measure his own actions ; and therefore, that, in all matters of conscience, man has a natural and inalienable right to entire and unrestricted liberty. Others again, perceiving that the conscience of different persons under different circumstances and with different education, sanctions and enforces things entirely different and diametrically opposite, are led to believe and assert that, conscience is wholly a result of education, and therefore, no criterion of right, or virtue.

37. But these opinions are all founded on erroneous notions of the nature and powers of man's moral faculties. Every human being who is not an idiot, and who is old enough to understand the exercises of his own mental and moral powers, has something within him, which, when excited, acts determinately, and definitely approves or disapproves of specific moral actions and qualities. This is what all men call Conscience. But this is neither a simple nor innate power or faculty of the soul :—it is of a complex character, and as such wholly the result of education ; and is, with no degree of certainty, a rule of right.

38. It is not, however, more certain that the intellectual faculties of man are innate, than it is that the MORAL SENSE is an innate power,—a constitutional principle in the moral nature of man. But this is not to be confounded with the *conscience*, in accurate philosophical reasoning. The moral sense is in no degree the result of education ; nor can it be, in any manner, educated, except in being rendered more or less susceptible and active and powerful. It always and necessarily remains the same, simple moral sense :—the same in the Pagan, the Jew, the Mahomedan and the Christian !—the same in a Hottentot, a Newton, a Paul !—the same simple moral sense which informs no man what is right nor what is wrong :—and has no more power than the sense of hunger has, to discriminate, even on the broadest grounds, between right and wrong—between virtue and vice ! It is ever, under all circumstances, the same simple moral sense, giving the consciousness that there is a distinction between right and wrong—a consciousness of duty and of responsibility ; and when excited to perform its function, its definite, determinate and only language is, “BE RIGHT !—BE RIGHT !” But, what that right is, it has in itself, no power to determine or ascertain. For this, it depends entirely on the intellectual faculties, which collectively, in their mental unity, I call the UNDERSTANDING. Whatever the understanding, acting under the influence of the moral sense, fully determines to be true or right, the moral sense necessarily receives as right ; and afterwards, when excited in relation to the same thing, this complex power, resulting from the co-operation of the moral sense and understanding prompts the soul to obey as right. Thus, suppose the proposition be laid before the mind of a man totally uneducated in morality and religion, and who knows nothing of the customs and

opinions of mankind, that it is his duty to kill his parents when they become so old and infirm as not to be able to provide for themselves. His moral sense can neither intuitively nor by any process of reasoning tell him whether the proposition is true or false. His understanding only can examine and weigh the evidence in the case, and come to a conclusion or decision as to the truth or falsity of the proposition. But while the understanding is doing this, the moral sense can more or less energetically and continually exert an influence upon it which says, "Be right!—be right!"—and thus cause the understanding to examine and weigh the evidence in the case, with greater attention, diligence and scrupulosity. And if by any means, the understanding, acting under this influence of the moral sense, is fully brought to the conclusion that the proposition is true, the moral sense has no power, in itself, to test the accuracy of the conclusion, and therefore, necessarily receives it as true: and this conclusion or mixed result of the simultaneous action of the moral sense on the understanding, and of the understanding on the proposition, becomes a definite and determinate moral sentiment of the soul, which is so intimately associated with the moral sense, as to be instantly called up as a dictate or determinate impulse of the moral sense, whenever this simple power is excited to action in reference to the same proposition. And this definite and determinate moral sentiment is what all men call the conscience.

39. We see, then, that in this supposed case, the moral sense of the individual cannot possibly tell him whether it is right or wrong for him to kill his parents when they become old and helpless. It can only tell him to be right. But the conscience, formed in the manner I have described, tells him definitely and determinately that it is right and duty for him to kill his parents when they become old and helpless.

40. Now change the circumstances of this individual, and let the same proposition again be presented to his mind, and let his moral feelings be excited on the subject, and all the real evidence in the case be presented to him in a true light;—his conscience will come up at once, and say definitely and determinately, "It is right to kill the parents," &c. But if the new circumstances and new array of evidence can shake his confidence in the former conclusion of his understanding, and cause him to doubt the correctness of it, the voice of his conscience will become feebler and feebler as the strength of his doubts increases; while the voice of his moral sense, with commensurately more and more energy and importunity, will say, "Be right! be right!"—and if, under this influence of his moral sense, and in view of all the evidence which is now presented to him, his understanding comes fully and confidently to the conclusion that the proposition is false, and that it is wrong for him to kill his aged and infirm parents, and right and duty to protect and cherish them, then this conclusion will become a definite and determinate moral sentiment of his soul, taking the place of the former one. And now his conscience will determinately tell him that it is wrong for him to kill his aged parents. So that, the conscience of the same individual may tell him at one time, it is right, and at another time that it is wrong to kill his aged and helpless parents. Yet, in all this, the moral sense undergoes no change! Its simple, single and unerring cry is always, when excited to action, "Be right!—be right!"

CAUSES OF ERRONEOUS CONSCIENCE.

41. But the moral sense, I have said, may be cultivated as to the degree of its activity and energy or influence :—and in this respect its laws are the same as the common physiological laws of the body. It may, at all times, be extremely feeble, from the want of proper exercise, so that, it will never with energy urge the understanding to ascertain the truth on any point. It may also be greatly impaired and almost totally obliterated by the continued violations of the constitutional laws of human nature (23.) Whatever in food or drink, or any other bodily indulgence or habit, vitiates or impairs the sensorial power of the nervous system (*Science of Life*, 530) commensurately impairs the moral sense ; and all intentional violations of the constitutional laws of man's moral nature,—every voluntary departure from strict righteousness, truth, holiness, &c., necessarily impairs the moral sense ; and when these causes are combined, and their action continued, they often so completely blunt or deaden the moral sense, that the apostle Paul justly compares the effect to the searing of a hot iron. On the other hand, the moral sense may by much exercise and careful cultivation be rendered exceedingly vigorous and active, and exquisite ; so that it will, on all occasions, and in every—even the most inconsiderable—moral action and operation of the mind, energetically and healthfully urge the understanding to decide aright—to act aright. But the moral sense may also become excessively and morbidly active and acute—causing the most intense mental suffering, and even producing monomania or general insanity. Whatever, in food or drink, or any other bodily habit or indulgence, produces a general, morbid irritability and sensibility in the nervous system, always tends to produce a morbid excess in the moral sense of conscientious people ; filling the mind with the unhealthy scruples and remorseful anguish and perhaps despair : and sometimes rouses it up in most fearful energy, in those who have never before attended to its wholesome monitions, and fills them with the most terrible remorse and horror ! Religious exhortations and appeals, also, which are of an impassioned and terrific character, and which greatly excite the moral sense, without properly enlightening the understanding, always tend to produce a morbid excess in the moral sense, and frequently cause partial or total insanity ; and very rarely lead to real and permanent good.

42. When the moral sense is feeble and inactive, it does not throw a due degree of influence on the operations of the understanding, but suffers it either to neglect or carelessly examine or unfairly weigh evidences, and thus come to erroneous conclusions and form a false conscience. When, on the other hand, the moral sense is, by any means, rendered morbidly active and energetic, it throws so vehement and distracting an influence on the understanding, as to impair the accuracy of its operations, and exceedingly weaken or totally destroy its confidence in its own conclusions : and thus the mind is kept in a distressing state of incertitude and perplexity and conscientious doubt ; which only increases the insane energy of the moral sense. And in this manner the keenest and most excruciating excess of human misery is frequently produced.

43. In all cases, when a morbid nervous irritation and sensibility attend the exercises of the moral sense, the diseased nervous sensibility necessarily becomes identified in the mental consciousness with the moral sense (28), and thus increases the unhealthy energy of its influence upon the understanding, and proportionably increases in the estimation of the mind the importance of the subject in reference to which the moral sense is exercised.

44. Having thus ascertained the precise nature and power of the moral sense and of the conscience, and to what extent a want of integrity in the moral sense is conducive to an erroneous or unsound conscience, I proceed to the consideration of other sources of a false conscience.

45. We have seen (38) that, the moral sense ever and only says—"Be right!—be right!"—and has in itself no power to determine or ascertain what is right, but for this, depends entirely on the understanding; and that, whatever the understanding fully determines to be right, when acting under the influence of the moral sense, the moral sense necessarily receives and enforces as right: and therefore, if by any means the understanding is fully brought to an erroneous conclusion on any moral or religious subject, the conscience on that subject necessarily becomes fallacious. Now, with reference to the formation of the conscience, there are several sources of erroneous conclusion in the understanding besides those which I have already named.

46. Much has been said about intuitive knowledge; but I apprehend that there is very little meaning in the language. Except in the perception of our simple ideas, there is always necessarily more or less of reasoning in every operation and exercise of the mind. The understanding, therefore, always arrives at its conclusions much as a jury arrive at their verdict. When any subject or proposition is brought before the mind, there must be some evidence for or against the truth of the proposition, and generally both. It is the business of the intellectual faculties to examine these evidences with proper care, and to come to a conclusion in the affirmative or negative of the proposition, according to the true force or weight of the evidence in the case. But if the true evidence in the case be neglected, or but lightly and carelessly considered; or if but a small part of the true evidence be examined; or if the evidence be unfairly presented; or if false evidence be presented as true, the understanding, even under the promptings of the moral sense, may come to an erroneous conclusion, and fully determine that to be true or right which is not really so, and thus a fallacious conscience is formed.

47. Furthermore, we have seen (26) that the intellectual faculties are constitutionally and intimately associated with the natural instincts, propensities and appetites of the body—that these latter so act upon the intellectual and voluntary powers, as to cause them naturally to concur with the instinctive demands, and satisfy the appetites—that the thousands of artificial wants which are engrafted upon the natural instincts and sensibilities of the body, act upon the mental faculties, in precisely the same manner as the natural instincts and propensities do, but with more vehemence and despotism in proportion to their depravity; that it is impossible for the mental consciousness to discriminate between

those general physiological affections of the body, which excite and qualify intellectual action, and those which are produced by intellectual action; and therefore, the physiological excitements and depressions of the body, by whatever cause produced, always, and necessarily, become identified in the mental consciousness with the legitimate mental effects, and govern the intellectual actions and determinations accordingly (28); and that when the human mind contemplates any subject, the physiological affection experienced during such action of the mind, always and necessarily becomes the criterion of the importance of the subject contemplated (29); and hence, it follows of necessity, that man's intellectual and moral character and condition greatly correspond with the physiological character and condition of his body; and hence also, it is a constitutional law of human nature that as man feels, so he judges—so he acts. All the carnal influences of the human body, therefore, and especially those which result from the depravation of the natural instincts and sensibilities, such as every lust for every kind of intoxicating and every stimulating drink and substance; and every appetite and desire engrafted upon the body, or growing out of the artificial habits and circumstances of society, are directly adverse to accurate perceptions, reasonings and conclusion of the mind on all moral and religious subjects: and therefore, it is a constitutional law of human nature, that the ability of the understanding to ascertain moral and religious truth, in view of facts and evidences presented, and accessible to it, always and necessarily corresponds with the physiological and moral purity of the individual. (35.) This fundamental principle in the moral and religious nature of man, is explicitly affirmed and definitely intended by the apostle Paul when he declares, that “without holiness no man can see the Lord.”

48. Thus, for illustration, suppose a man to be strongly addicted to the use of tobacco, and suppose we should attempt to convince him, that it is morally and naturally wrong to chew tobacco, or to use it in any way, as a means of sensual gratification. Now, in the first place, that man's tobacco has impaired the delicacy of his moral sense. (14.) In the second place, it has, in some degree, impaired the nice powers of understanding to perceive moral truth. (27.) In the third place, it has established in the physiological economy of his body, an appetite whose despotic and often irresistible influence upon the intellectual and voluntary powers, vehemently urges, and even compels the understanding and will to comply with its demands. (26.) When, therefore, we attempt to convince him that it is morally and naturally wrong for him to use tobacco, we shall, in the first place, find it extremely difficult to reach his moral sense through the opposing energy of his lust. In the second place, his lust will not suffer his mind to fix its attention seriously and earnestly on the evidence which we present; but will keep it constantly employed in contemplating the importance of the gratification to his happiness, or in seeking for arguments to defend and justify the indulgence, or for evasions and subterfuges from the force of our evidence. In the third place, if we succeed in rousing his moral sense and fixing his attention, and forcing our evidence upon him, his lust will not suffer his understanding to weigh that evidence with impartiality and honesty; but will compel him to weigh it with an unequal balance, like one who weighs the gold he receives, in a

pair of iron scales, with a powerful magnet lying concealed under the scale which contains his weights, and drawing it down with a force which makes the gold appear of no weight at all. His lust will not suffer him to measure our evidence by any standard of truth, but forces him to measure it by its own despotic and vehement energy; and thus makes it appear as nothing. Or if we happen to approach him at a moment when his lust is slumbering in the stupefaction of a recent debauch, or if by any means we succeed in silencing his lust, and by the assistance of his excited moral sense and the force of our evidence, turn the balance of his understanding in favour of truth, and convince him that it is wrong for him to use tobacco, hardly shall we cease to urge our evidence directly upon his attention, before his reviving lust will rise up with clamorous and impetuous importunity, or irresistible imperiousness, and bring his understanding to a full conclusion that it is not wrong for him to use tobacco—and thus, he will establish a fallacious conscience, and return like a swine to the mire and like a dog to his vomit! In this manner, every lust and appetite, natural and engrafted, according to the energy of its influence on the intellectual and voluntary powers, tends to produce erroneous conclusions in the understanding, and thus cause an unsound or fallacious conscience.

49. We find, therefore, that the carnal influence of the human body on the intellectual and moral powers, is the grand primary source of erroneous conclusions and of a fallacious conscience. And this important and incontrovertible principle in mental and moral physiology, is explicitly and fully asserted by the apostle Paul in his epistle to the Hebrews. He exhorts the Hebrew proselytes to Christianity, to prepare themselves to contemplate and understand and receive and love and obey the simple and pure and sublime doctrines of the gospel, by having their hearts sprinkled from an evil or unsound conscience; or, by being cleansed from all those lusts and appetites and prejudices which have led their understandings to erroneous conclusions, and thus established an unsound conscience in them; and unfitted them to receive the gospel in all its naked and beautiful simplicity of truth.

50. If by any means, therefore, the understanding, under the promptings of the moral sense, is brought to an erroneous conclusion, and fully determines that to be true or right which is really erroneous or wrong, the moral sense necessarily receives it as true or right and prompts the soul to obey as right; and thus man acts conscientiously wrong. And this is what Jesus meant when, seeing the Jews acting with great zeal conscientiously wrong, he said to them, "If your eye be unsound, or diseased, your whole body is full of darkness." When an unsound or fallacious conscience is once established, it is next to impossible to remove it; especially in any matter which relates to the carnal propensities and appetites. Because the moral sense has, in itself, no means of testing the soundness of the conscience, and no way of removing an unsound conscience, but by the accurate operations and conclusions of the understanding, and the unsound conscience being the advocate of the carnal propensities and appetites which begot it, quiets the moral sense, and prevents its acting on the understanding, to excite it to a new examination of evidence, and to bring it to new conclusions; and therefore, man has, in himself, no disposition to reject

that as erroneous or wrong which he conscientiously believes to be true and right, and especially when the rejection involves the giving up of some sensuality or selfishness; and if others attempt to convince him that it is wrong, his unsound conscience instantly interposes itself between such attempts and his moral sense, and keeps that quiet, while his carnal lusts rise up to prevent the mind from attending to the evidence presented, or to force the understanding to weigh the evidence with an unequal balance; and all the while, they justify themselves by the unsound conscience which is their offspring: and hence, as a general rule, it is impossible, by any means, to remove an unsound conscience, until the carnal lusts and inordinate appetites and prejudices are subdued. And it was in view of this great difficulty of removing an unsound conscience, and of the great evils to which such a conscience leads, that Jesus declared to the deluded Jews, "If therefore the light which is in you be darkness, how great is that darkness!"

51. Now, as the condition of the intellectual and moral faculties, and the power of the mind to ascertain truth, and especially moral and religious truth, greatly depend, as we have seen (47), on the condition of the bodily organs, therefore, whatever increases the influence of the propensities, desires and appetites of the body, on the intellectual and moral faculties, beyond the real and true wants of the human system, not only depraves the organs, and leads to all the forms of bodily disease and suffering and to untimely death, but also necessarily impairs the intellectual and moral and religious faculties, stupefies the moral sense, blunts the perceptive and reflective powers of the mind, and renders man less and less capable of perceiving and appreciating moral and religious truth, and of being acted on by any other than sensual motives. Hence the Scriptures declare that "the *animal* man receiveth not the things of the Spirit of God;" because they are insipid or of no force to him: his moral and religious susceptibilities are not adapted to them: and therefore, he cannot know them because they are "spiritually discerned." And it is a state of gross sensuality, and consequent intellectual and moral stupidity and darkness, which the Scriptures signify when they say, "The heart of this people is waxed fat, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes and hear with their ears, and understand with their hearts, and should be converted, and I should heal them." Hence the New Testament is replete with passages affirming the intimate relation between the carnal influences and the moral character and conduct of man, and earnestly exhorting and entreating believing Christians to crucify the flesh with the lusts thereof—to walk not after the flesh—to suffer not sin to reign in the mortal body by obeying the lusts thereof—to keep under the body, and bring it into subjection—to present it a living sacrifice, holy, acceptable to God—to render it a temple of the holy spirit—even of the living God! Because the flesh lusteth against the spirit and the spirit against the flesh—and the minding of the flesh is death, because of sin, or the transgression of the constitutional laws of the animal, intellectual and moral nature of man (23); but the minding of the spirit of truth is life and peace, because of righteousness, or of obedience to those constitutional laws; and consequently, he that soweth to the flesh, shall

of the flesh reap corruption ; but he that soweth to the spirit, shall of the spirit reap life everlasting ! and therefore, godliness, or strictly obeying the laws which God has constitutionally established in the animal, intellectual, moral and religious nature of man (21), is profitable or serviceable to all, having promise of the life that now is and that which is to come.

THE RELIGIOUS INSTINCT—ITS POWER AND THE PHILOSOPHY OF ITS ACTION.

52. All the explanation which I have given of the nature and power of the moral sense, and of the philosophy of its operations in producing the conscience, and in qualifying the moral character and actions of man, is strictly applicable to the *religious instinct*. For it is beyond all question true, that, there is an element in the human constitution, which incites to the acknowledgment of a superior Being—an object of worship. But this instinct has, in itself, no power to determine what is the true object: for this, like the moral sense (38), it depends entirely on the understanding. Whatever the understanding, when acting under the influence of the religious instinct, fully determines to be the true object of worship, this instinct necessarily receives as the true object, and prompts the soul to acknowledge and worship as such.

53. The element of a religious character being constitutionally inherent in human nature, man is necessarily a religious animal: but there is no constitutional necessity or certainty that his religion will be the religion of truth. According as he uses the powers and means which he possesses and which lie within the reach of his capabilities, so will his religion be true or false. But whether his religion be true or false, man *must be religious* or cease to be what he constitutionally is! From the operation of the same causes which produce a false conscience (41, *et seq.*), his religion may, indeed, be nothing but the most savage and abject superstition and idolatry: or, if possible, it may be of a still lower and more brutal order than this! or, it may run into the most atheistically religious fanaticism against religion! but still, ransack the earth and ocean, and wherever you find a human being who is not an idiot—however savage his condition, however brutal his state, if you are skilled in studying man, you may find in him, the constitutional rudiments of a moral and religious character.

54. Some have supposed that, the universal idolatry and gross superstition of the primitive inhabitants of the earth, and of uncivilized portions of the human family in all times, demonstrate that, there is no inherent religious element in human nature. “Because,” say they, “if God had established a religious instinct in the constitution of man, that instinct would have been true to its final cause, and infallibly led man to the true worship of the true God: and consequently, the more purely instinctive man was, the more truly would he be religious: and therefore, the primitive inhabitants of the earth, when in the most infantile state of mind as to knowledge and understanding, would have been instinctively true in their religion.”

55. This reasoning is superficially plausible, but fundamentally erroneous. It assumes that, the religious instinct should possess in itself,

determinately, the power to ascertain the true object of worship, and infallibly to lead man to that object. But if the moral sense possessed the power to discriminate intuitively and infallibly between right and wrong (38), and the religious instinct had the intrinsic power to ascertain the true object of worship, what would be the need of intellect and knowledge and understanding and reason in regard to morality and religion? Such, however, is not the true philosophy of the human constitution. The religious instinct is simply a *feeling* of deference, reverence, adoration, which prompts the intellectual faculties, the understanding, the reason, to ascertain the true object on which it should act; and will not be satisfied without some object towards which it can be exercised: and whatever the understanding, under the promptings of the religious instinct, fully determines to be the true object of worship, this instinct necessarily receives as the true object, and prompts the soul to acknowledge and worship as such; and with equal sincerity and confidence and devotion, whether that object be the living and true God, or a departed hero, or lawgiver, or one of the heavenly bodies, or a bird, or four-footed beast, or creeping thing, or graven image.

56. The religious instinct, like the moral sense, is capable of being rendered more or less active and powerful; and is influenced in the same manner and to the same extent, by the physiological conditions and affections of the body. (41, *et seq.*) In one respect, however, these elements of the human constitution differ. The moral sense is established with more direct reference to man's gregarious character and social relations, while the religious instinct is established with more direct reference to man's individual and solitary relations to his Creator; and consequently, as a general law, in proportion as man is removed from the complicated interests and influences of society, and is in a state of rudeness or solitude, his moral sense is little exercised, while these very circumstances tend directly to give activity and power to the religious instinct; and hence, man may be very religious, while, at the same time, he is very far from true morality. Nevertheless, it is necessarily true, that, in proportion as man's religion is true, his morality will be true.

THE RELIGION AND MORALITY OF THE PRIMITIVE INHABITANTS OF THE EARTH, ACCORDING TO CONSTITUTIONAL LAWS.

57. It was, therefore, strictly in accordance with the constitutional laws of human nature, that the primitive inhabitants of the earth were universally and exceedingly religious, with far more of reverential *feeling* than of knowledge and truth in their religion, while, at the same time, their morality was crude and barbarous, and incompatible with the true, individual and social interests of man. As a general fact, the simplicity of their habits and their modes of life were favourable to a high degree of sensorial power—the ten thousand wants and cares and perplexities of artificial life, were unknown to them—much of their time was spent in observing external things and in attention to internal affections and impulses: the intellectual and moral man was, as yet, little developed, and human knowledge was too limited and too vague to comprehend true notions of spiritual nature and moral attri-

butes of the Deity, and of His relations to man, and man's relations and responsibilities and duties to Him. They contemplated the varied aspects and phenomena and events of Nature with deep sensibility, and nearly everything was profoundly mysterious to them, and served continually and greatly to excite their religious instinct. They looked up into the heavens and meditated with solemn awe. The solitude of the forest, the loftiness of the mountain, and all other sublimates in Nature, conspired to enhance this feeling; while the howling tempest, the terrific lightning, and the earth-shaking voice of thunder, filled them with consternation! All these, together with disease and death and the numerous adversities and ills which they experienced or observed, were regarded by them as the immediate manifestations of the power and wrath of a terrible Being whose destructive anger was easily provoked and with difficulty appeased! Their very ignorance of the nature and philosophy of things increased the activity and power of the religious instinct, while it rendered the understanding unable to ascertain the true object of worship (46) and left it in darkness to arrive at such conclusions as the combined energy of the religious and moral instincts, and the dread of evil, and the carnal propensities and appetites and depravities compelled it to. (47.)

**THE RELIGIOUS NOTIONS, ACTIONS AND CHARACTER OF MAN DETERMINED
BY CONSTITUTIONAL LAWS.**

58. These results, however, were in no measure contingent or fortuitous. Everything in the universe has a determinate relation to fixed, constitutional principles; so that, accurately speaking, with reference to the constitutional laws of things, chance, or accident, is impossible! "Not a sparrow falleth to the ground, but in accordance with the fixed laws of God in nature!" We contemplate the heavenly bodies, and arrive at clear convictions and full demonstrations of the general laws pertaining to planets and the Solar System, and assert, with scientific assurance, the certainty of determinate effects from the operation of determinate laws! But when with a less carefully investigating eye we gaze, from time to time, upon the clouds, and behold them, now frowning darkly over us and seeming to portend a dreadful storm, and yet passing away without a drop of rain; and now, with a different aspect, and at a moment when we look not for it, pouring out upon us a drenching shower, we conclude that everything relating to clouds and rain and other atmospheric phenomena, is wholly contingent and without any determinate law! Yet the truth is, that, there are in reality, equal fixedness of law and equal certainty of determinate results in regard to the latter that there are to the former. Every atmospheric phenomenon is governed by as determinate constitutional laws as those which govern the movements of the planets in the solar system; so that, clouds of every character, winds, rain, lightning, thunder, &c., are always and necessarily the determinate effects of determinate causes, strictly according to constitutional law.

59. All this is exactly true of human nature, and of the moral and religious notions, actions and character of man. We contemplate the human body, and perceive that it is subject to the law of gravitation

like every other form of ponderable matter. We examine its structure and discern fixed laws of organization, and ascertain that all its vital properties and functional powers are determinately established upon fixed principles of constitution and relation. But, when we contemplate the great diversity and contrariety of moral and religious opinion, action and character in the human world, we hastily conclude that everything here is utterly contingent: and so far as human purpose and forecast are concerned, this conclusion is sufficiently correct; but with reference to the constitutional laws and economy which God has established in nature, it is entirely erroneous. Such is the constitution of human nature (21), such are the laws of relation between the body and the intellectual and moral and religious powers of man (26), such the fixed relations of man's whole nature to his Creator (23), and to all created things around him, and such his moral relations to his fellow man, that his actions and character are always and necessarily the determinate effects of determinate causes, according to the constitutional laws of God in nature. With reference to these laws, it is a matter of no possible contingency, but of entire and necessary certainty, how man will act, and what will be his moral and religious notions and character in certain conditions and circumstances of his nature.

MAN'S THEOLOGY, RELIGION, AND RELIGIOUS OBSERVANCES CORRESPOND WITH THE CONDITION AND CIRCUMSTANCES OF HIS COMPLEX NATURE.

60. From a necessity in the natural constitution and economy of things, therefore (18), man will, in a certain condition and circumstances of his nature, possess exalted and just ideas of God as his Creator and heavenly Father, and worship him in spirit and in truth; in a certain other condition and circumstances of his nature, man will necessarily regard the Supreme Being more as an absolute Despot, and worship him with more awe and dread and terror, than holy love and filial confidence: and so according to the condition and circumstances of his nature, man will, from constitutional necessity, worship an invisible Being, or the sun, or moon, or a bird, or four-footed beast, or creeping thing, or a lifeless image: and from the same constitutional necessity, he will invest the object of his worship with human attributes, and ascribe to it more or less of his own passions and appetites and motives, and seek to propitiate it by ways and means of corresponding character. Hence, the history of the human world, when accurately understood, is as true and infallible a revelation of the laws of God, concerning man, as, in the nature of things, can possibly be made; and whether we come to a knowledge of these laws by a direct, supernatural revelation, or by investigation and experience, they are equally the laws of God and equally authoritative to man. (4.) And hence we know that it is a constitutional law divinely established in the nature of things, that the nearer man is in truth to God—whether understandingly or instinctively—or the more perfect his conformity with all the divine laws of his nature, the more simple and consistent with the true character of God will be his religion, and the less will he make use of, *and depend upon external ceremonies and ordinances, as means of averting the judgments or securing the favour of God; and the farther*

he recedes from theological truth, or the more erroneous his ideas of God and his religious sentiments are, the more will he use and depend upon external ceremonies and observances as means of propitiating the object of his worship. Thus Adam, while he remained in that state of native purity in which he came from the hands of his Creator, and, as it were, instinctively obeyed all the laws of God in his nature, seems to have employed no external religious ceremonies. But from Adam to Christ, just in proportion as man has departed from the true idea of God and true religious sentiment, he has multiplied his religious observances, and depended on them as essential to his success in propitiating the object of his worship. But Christ, who was in the bosom of the Father, and in whom dwelt the fulness of the Godhead, taught every man to make his own heart the temple of the living God, and erect his altar there, and, in spiritual service offer himself a living sacrifice, holy and acceptable to God.

THE ORIGIN AND CONSTITUTIONAL LAWS OF RELIGIOUS OFFERINGS AND SACRIFICES.

61. Again, from the premises before us, we know with infallible certainty, that it is a constitutional law of God established in the nature of things, that, man will, in a certain condition and in certain circumstances of his nature, present some of the fruits of the earth in his religious services, as propitiatory offerings to the object of his worship: and that, in a certain other condition and circumstances of his nature, he will with certainty offer sacrifices of animals for the same purpose: and that, in a certain other condition and circumstances of his nature, he will, with equal certainty and for the same purpose, offer human sacrifices! and so with regard to every other religious ceremony, observance or ordinance: in all cases, and inevitably, all such observances are the determinate effects of determinate causes, according to the constitutional laws of God in Nature. Yet the fact, that it is a constitutional law of God established in the nature of things, that, in certain conditions and circumstances of human nature, man will, in his religious services, sacrifice animals or human beings, as means of propitiating the object of his worship, in no measure proves that such worship is adapted to the true nature and character of God, but solely, that it is adapted to the nature and character of man in the particular condition and circumstances in which it naturally takes place.

MAN ALWAYS WORSE THAN HIS RELIGION—RELIGION ALWAYS HIS GREATEST RESTRAINT—THEREFORE, THE WORST RELIGION IS BETTER THAN NONE, AND THE BEST THAT CAN BE IN THE STATE OF THINGS IN WHICH IT OBTAINS.

62. It may be thought, however, that if such are the results of the religious instinct—if, by any possible perversion or depravity of the human faculties, the religious instinct can be made to prompt man to worship beasts and creeping things and lifeless images, and to offer his child or fellow man in *propitiatory sacrifice* to the object of his worship, it were *better that such an instinct had never been implanted in the human constitution.* But this is a conclusion too hastily drawn from superficial

and very limited investigations of the matter. It is indeed shocking to contemplate man so deeply depraved—so shrouded in the midnight of the soul, that he can bow with solemn sincerity and reverential awe before a brute beast or senseless image, and offer his children or fellow men in sacrifices to it! Yet it should be remembered that it is not the worshipping of such objects, nor the offering of such sacrifices, which makes man so vile; but that it is the vileness of man which makes him worship such objects and offer such sacrifices: and that, erroneous and shocking as such religion is, it is still vastly better than none! and infinitely better that there should be no religious instinct, than no intrinsic element of religion in the human soul! For even in this state of horrible superstition, man is worse than his religion! and his religious instinct is the most efficient power that restrains him from being worse than he is.

63. It is, therefore, a constitutional law of human nature, that in proportion as man recedes from true religious intelligence and virtue, and sinks into the depraved animal, he must be governed, in all things, by means which appeal mainly to his religious instinct. Hence it has always been found that, the more widely man has departed from true civilization, the more largely have religious institutions and observances entered into the constitution and economy of his civil government; and where his appetites and depravities could be by no other means restrained, the special prohibitions of his god have been imposed upon them. Thus when Charlemagne found it impossible, by any earthly power or penalties, to restrain his subjects from inebriation, he more effectually accomplished his purpose by making the penalty of the offence excommunication from the church and consequent exposure to the wrath of God! Thus, the Princes and rulers of the Sandwich Islands, before their rude state was disturbed by the Missionaries, found it necessary to "taboo," or declare sacred to their gods, certain kinds of fish and other things, which they wished to restrain the people from consuming, and from the consumption of which they could in no other way restrain them: and the same thing has ever been correspondingly true of all other portions of the human family, according to the condition and circumstances of their nature. Nor has this been a mere expedient, sagaciously devised and instituted by man; but a natural and determinate result, in strict accordance with the constitutional laws of God established in the nature of things: and human experience could not fail to reveal it to the human understanding. We cannot, therefore, calculate the depths of degradation to which man would have sunk, without an instinctive religious element in his nature: but we know that, with it, he has never sunk so low in degradation and depravity and wickedness, but that, still, his propensities and tendencies were worse than his religion; and always, his religious instinct has been the most efficient power to restrain him from being actually more vile, more wicked, more atrocious than he was! while, on the other hand, we know that without it, he could never be exalted to a very high degree of moral cultivation, and with it, he is capable of a godlike elevation of character and action! Hence, therefore, the religion which, according to the divine constitution and economy of things, naturally *arises from any condition and circumstances of man's nature, is always the best that is possible in that particular state of things* (18), and

serves to restrain man from being worse than he is in that state, as to make him better than he would be without it: and hence the general conclusion, that, even idolatry of the lowest kind, is, in the state of things where it naturally exists, incomparably better than no religion! The wisdom and the benevolence of God, therefore, in cherishing the religious instinct in the human soul, are fully demonstrated both by the true philosophy of things, and by all the experience of the human race!

WHICH GOVERN DIVINE REVELATION. NOT THE DIVINE IMPORT, BUT THE STATE OF MAN DETERMINES THE PRACTICAL CHARACTER OF REVELATION. AS MAN, SO HIS GOD.

But, it will perhaps be demanded—Could not God, if he chose, prevent all this error and delusion, by a clear and full revelation of himself to man? and therefore, does not the fact, that there has been in the human family from the earliest times, such a wide diversity of opinion and sentiment in regard to theology and religion, prove that no such revelation ever has been made? Here again, we meet with those plausible errors which demonstrate the limitedness of human knowledge, the looseness of human reasoning and the self-complacency of human vanity. It ought to be known and well understood, that, by the necessity in the nature of things, man primarily comes to all notions of God and religion, through the medium of his own nature and experience! That is, it is utterly impossible for man to come to a notion, or, in any manner attain to the idea of an intelligent spirit, primarily, from the consciousness of his own mental existence and action! and it is utterly impossible for man to come primarily, to a notion of the abstract attribute of justice or goodness or holiness, or of any other quality in the moral character of God. The terms, in our language, used to represent, or signify these ideas, would necessarily be wholly without meaning to man, unless he could, in some way, first come to the ideas themselves: and the only way possible in the nature of things, by which he can primarily come to the notion of God, is his own consciousness and individual and social experience. He forms certain actions in relation to others, which are designated by the terms “just, good,” &c., as denoting the quality of the actions, and then comes to contemplate the actions as manifestations of certain qualities of mind and moral feeling, and thence, ultimately, arrives, in the progress of his mental and moral development, at the abstract notion of justice, truth, goodness, holiness, &c., and is then prepared to unite them in the complex, abstract idea of God. It is, therefore, by the nature of things, necessarily true, that, precisely according to the progress of his own mental development and cultivation, will be the degree and accuracy of man’s idea of a purely spiritual existence: precisely according to the development and true cultivation of his nature, will be his ideas of “justice, goodness,” &c: and consequently man always and necessarily invests the object of his worship, with attributes corresponding with his own. (60.) If he is himself more than an animal, the object of his worship must possess visibly form of a man or beast, or of some other visible thing, and

be endowed with appetites and lusts and passions, and be actuated by motives and seek enjoyments like his own. If he is wholly sensual, his god is likewise so, and must be worshipped and propitiated by means adapted to gratify his smell and taste and other sensual appetites and lusts. If man delights in the fruits of the earth, he will present such as he considers the choicest of them in propitiatory offerings to the object of his worship! If he takes greater pleasure in the flesh of animals, he will sacrifice the best of his animals to his god! If he is blood-thirsty and revengeful and truculent, his god will be sanguinary and vindictive and cruel! If he is gentle and kind and philanthropic, his god will be benevolent, and merciful and beneficent. If his intellectual, moral and religious powers are fully and truly developed and cultivated, his god will be a self-existent and eternal Spirit, infinitely wise and true and just, and good—infinately excellent, and perfect in all his natural and moral attributes! It is, therefore, a general and necessary truth, that, *as man, so his god!* and hence the Scriptures declare, that, without holiness—without natural and moral purity, which involves the spirit of God's moral attributes, no man can see, can perceive, or come to the true idea of God; for the "animal man can have no perception of spiritual things." (47.)

65. If, therefore, God were at any time to speak from the heavens in tones which could be distinctly heard by every inhabitant of the earth, and declare, in the native tongue of every man, "I am the living and true God! the eternal Spirit! the omnipotent Creator and Ruler of all things! I am a God of infinite knowledge, and wisdom, and truth, and justice, and goodness, and mercy, and holiness! therefore be ye true and just and good and merciful and holy as I am, and worship me in spirit and in truth!" the declaration would serve, in no degree, to bring mankind to a unity of idea and sentiment in theology and religion! but would, from a necessity in the nature of things, serve only to confirm each individual in those theological notions and religious sentiments, which he before possessed in accordance with the condition and circumstances of his nature. (60.) The idolator of the lowest grade could not possibly understand anything from the language, which he had not already attributed to the object of his worship! and the same would necessarily be true of man in every other state of his nature. Indeed, this important constitutional principle is implicitly affirmed by God himself in his instructions to the prophet Ezekiel, xiv. 3—7, "Son of man; these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be inquired of at all by them? Say unto them, thus saith the Lord God, Every man that separateth himself from me, and setteth up his idol in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet to inquire of him concerning me, I the Lord will answer him, according to the multitude of his idols." And, at this moment, it is true of the Christian world, that with the same Sacred Scriptures—the same verbal revelation of God in their hands, and the same theological evidences of Nature before them, it is questionable whether two individuals, out of two hundred millions, can be found of exactly the same theological ideas and religious sentiments; but universally and necessarily, men's theological notions and religious sentiments

ffer according to the difference in the condition and circumstances of their nature: they differ, therefore, not according to the revelation which God really makes of himself, but according to their understanding of it; and consequently, no explicitness or definiteness of divine revelation can possibly make this greatly otherwise! The only way possible to the nature of things, by which all men can be brought to a unity of theological opinion and religious sentiment, is to bring them all to exactly the same condition and circumstances of their whole complex nature.

66. We arrive, then, by rigid induction at the general and irrefragable conclusion, that, however full and explicit the revelations of God—however specific his precepts—however definite his commandments, still, from the very nature of things, man will and must understand every divine revelation according to his own intellectual and moral state; and his notions of God and of divine requirements will correspond. And hence it may be asserted as a law of necessity in the nature of things, that divine revelations, as understood by man, always correspond with the condition and circumstances of man's whole complex nature (60), and therefore, that in effect, God always necessarily adapts his revelations to the condition and circumstances of man's nature—constituting, as the legitimate results, of the constitutional economy of things (61), such forms of worship as are best fitted to man in that particular state in which they naturally obtain, and such as serve, in the greatest degree, to lead man from that state towards the true object of worship, and to bring him forward in intellectual and moral and spiritual progress.

ATALITY APPARENT, BUT NOT REAL. NO ABSOLUTENESS IN THE DIVINE GOVERNMENT.

67. Will it be said that my reasoning goes to establish the doctrine of fatality, and shows man to be little more than a passive subject of divine power and purpose? This is taking too narrow a view of things. We have seen (17) that God, with infinite knowledge, and wisdom, and goodness, and power, adjusted and established the constitutional principles and relations of human nature, and of every other created thing (4); and we know that it is a law of God in the nature of things, that saccharine matter, in a certain condition and in certain circumstances, shall undergo a process which we call vinous fermentation; and that this process shall result in a certain combination of elements, which necessarily forms a substance that we call alcohol; that this substance is necessarily of such a constitution, and possesses such properties in relation to human nature, that, if a certain quantity of it is taken into the human stomach, it necessarily will so affect the whole nature of man, that his understanding and reason will be wholly unsettled, his voluntary self-control abolished, and he will fall down in a general paralysis and stupefaction of all his powers! and we know also that in a certain condition and circumstances of human nature, man certainly will drink alcoholic liquor to intoxication. And it is perfectly certain that, in the particular condition and circumstances of man's whole complex nature, in which drunkenness takes place, it is best man should be drunk! Or, in other words: since, from a necessity in the nature of things (18),

such is the nature of man, and such is the nature of alcohol and other intoxicating substances, if man is so sensual—so given to the indulgence of depraved animal appetite, that, if free to act as he chooses, he certainly will drink alcoholic liquors, or use other intoxicating substances for sensual gratification, those effects on the human system which we call drunkenness are, in the particular condition and circumstances in which they take place, best for man; and demonstrate the wisdom and goodness of divine providence, in so constituting things that, when man is so sunk in depraved sensuality that he *will not* be sanctified or cleansed by the spirit of truth, nor influenced by any directly elevating motive, he certainly will indulge his depraved appetites, and receive, in the natural and necessary consequences of his indulgence, such a scourging or chastisement as is best adapted to reform him, and make him wiser and better for his sufferings. But does all this constitute an absolute* law of God, that man shall become a drunkard? Or does the constitutional law of God, that in a certain condition and certain circumstances of man's nature, he certainly will drink intoxicating liquors to inebriation, prove that drunkenness is absolutely as acceptable to God as sobriety? or that it is as compatible with man's own highest good and with his true relations to his Creator? Certainly not! Yet this justly illustrates the economy of the Divine Government, with reference to the charge of fatality; and shows that the constitutional law of necessity, which, operating through the moral agency of man, results in that which is not compatible with his own highest good, nor with his true relations to his Creator, is always conditional and not absolute. *On condition* that man leaps from a precipice or some other eminence, he necessarily falls towards the centre of the earth; and the velocity of his descent, the momentum he acquires, and all the other consequences of his leap, are determined by the fixed laws of God in Nature; and he cannot be absolutely prevented from leaping from the precipice consistently with his entire moral freedom! For, of necessity, in the nature of things (19), man's entire moral freedom to choose good, involves the necessity of his entire moral freedom to choose evil; and the constitutional laws which God has established in Nature, necessarily determine the consequences of his choice.

68. It is not, in the nature of things, possible, therefore, that man's choice of good should be rendered absolutely certain! but the certainty of his choice of good as well as of evil, is rendered necessarily conditional by the very nature of things (18), and hence God declares in his word, and has revealed in his works, and has confirmed by all human experience to the understanding and reason of man, "Behold I set before you good and evil, blessing and cursing, life and death!" and when man chooses good, the constitutional laws divinely established in Nature as certainly determine the consequences, as when he chooses evil. Everything, therefore, in the course of Nature, which seems, in the superficial view, to wear the aspect of fatality, is, in truth, but the constitutional fitness and fixedness of relation between cause and effect, according to the adjustment of infinite knowledge, and wisdom, and goodness, and power (19): and demonstrates that the moral freedom of man does not

* Let it be kept in mind, that, I use the word absolute and its derivatives, to signify *entire independence* of all conditions and circumstances.

consist in the power to act independently of the constitutional laws of Nature, and plunge into the flames, or the flood, or leap from the precipice, or indulge himself in any manner as he chooses, and determine the consequences by his choice; but it consists in his power to act in accordance with the laws of Nature (4) to his own good, or in violation of those laws, to his own evil: and hence, every necessity in the nature of things, which bears on man's moral action and destiny, serves to enhance his responsibility as a moral agent, and render it more solemn and momentous.

THE PRIMARY AND PARAMOUNT PURPOSE OF MAN'S EARTHLY EXISTENCE.

69. Having ascertained from the general scope and spirit of the Bible as a whole (16), corroborated by the evidences of Nature, what God is, in his nature and character; and having investigated the nature, condition and relations of man (20, *et seq.*), it remains for us to inquire, What are the divine purposes in the creation and earthly existence of man? And in entering upon this inquiry, it is necessary that we should be exceedingly cautious lest we mistake tradition for revelation.

70. For nearly two thousand years, at least, and we know not how much longer, a portion of the religious world has considered the destiny of the human soul beyond the grave as the grand purpose of human existence upon earth. But, if the interests of the human soul, as distinct from man's earthly relations and interests, were the primary and paramount purpose of the Divine Mind in giving existence to man, it is not easy to perceive why God should incorporate that soul (22), in a body made of dust of the earth and constructed with organs nicely fitted for all its faculties and functions, and thus bring it into close and important relations with earth, and subject it to conditions and influences common to the animal creation. (26).

71. Without intending to detract one jot or tittle from the Christian estimation of the value of the soul and the importance of its eternal interests, I must in truth affirm that, this view of the subject is neither scriptural nor philosophical. The Bible, with beautiful simplicity, asserts that God first created the heaven and the earth; or matter in the various forms of the inorganic world; and that out of this common matter of the world (16), he produced the vegetable kingdom—the grass, the herb yielding seed, and the fruit tree yielding fruit after its kind: and, from the common matter of the world, he next produced the animal kingdom—the fish of the sea, the fowls of the air, and all the animals of the earth.

72. In the work of creation thus far, God had given to each form of matter its specific constitution, and endowed it with all the properties and powers necessary for the fulfilment of the special and general purposes for which it was created. He had made the earth capable of sustaining vegetable life and growth to an extent equal to the wants of a dense population; he had given to each vegetable form such an organization, and endowed it with such vital powers as fitted it for its condition and wants and end of being; he had given to each animal, all the constitutional capacities, all the consciousness of being, all the power of voluntary motion, all the instinct and all the intelligence that its nature and condition, and all the particular and general purposes

of its existence, rendered necessary. The earth could exult and sustain vegetable life and growth, and the animal creation could measure, subdue the spontaneous production of the vegetable kingdom, but as yet, "there was not a man to till the ground." There was no native inhabitant of earth, who possessed the constitutional faculty for such a degree of intelligence and voluntary power, as would enable him to discern and carry into effect the great intellectual and moral purposes of God in the creation of our world, none of all the things of earth, capable of receiving the impress of the God and of discerning and responding to the mental and moral manifestations of the Creator, none constituted with a capacity to receive through the knowledge and love of, and obedience to the truth, the power to evolve in moral action and character and influence the indwelling and actuating moral spirit of Jehovah. (34.) And God said, "Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living creature. So God created man in his own image; male and female created he them. And God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

73. Now the Scriptures abundantly teach us that God has no bodily form; and therefore when God said, "Let us make man in our image, after our likeness," he could not have reference to the bodily form of man, but to man's mental and moral constitution and capabilities. God, therefore, according to the idiom of the sacred Scriptures, took a portion of the common matter of the world, and moulded it into the organization of an animal, and breathed into it the breath of life, and endowed it with capacities corresponding with the divine attributes, and thereby rendered human nature, in its earthly condition and relations, capable of developing a Godlike mind and character: and thus, man was made in the image and after the likeness of God.

74. The Bible, therefore, both in its particular statements and in the general scope and spirit of its meaning, fully accords with the true revelations of God in Nature, in teaching us that the primary purpose of God in the creation and earthly existence of man, was that, man, as a terrestrial being, should be the mental and moral representative of his Maker—the "lord of earth," having such dominion over all his subordinate fellow animals, and over the vegetable and mineral kingdoms, as would enable him, in accordance with the constitutional laws of God in Nature, to subject all things to his purposes, and, in doing this, to develop in human nature the moral and spiritual kingdom of God on earth, and thus render earth a garden of Eden—a Paradise of human virtue and happiness, and thereby fit the human soul for a state of eternal blessedness, when it had completed its terrestrial stewardship and laid off its earthly tabernacle and returned in purity and wisdom and goodness to its Author. Or, in other words, man was designed to

live on earth as if this were the only sphere of his existence,*—to have dominion over animate and inanimate things—to till the ground—to replenish the earth and subdue it—to govern all things by the laws of God in Nature; and, by a conformity to those laws, to secure his own highest good and the highest good of all things under his control, and thus render himself godlike in wisdom and goodness and happiness, on earth. But, as the temporal interests of man are in perfect harmony with his eternal interests, that life which secures his highest good here fits him, also, for his highest good hereafter: and hence, the Scriptures declare that “godliness has promise of the life that now is and that which is to come:” and hence, also, as we have seen (23), the constitutional laws of man’s animal and intellectual and moral nature are established in systematic unity—associating intimately the present and future well-being of the soul with the true interests of the body, and rendering it as truly man’s religious duty to obey the laws which primarily relate to his body, as those which are peculiar to his soul.

75. It is not, therefore, consistent with the constitution of human nature, nor with the divine purpose in man’s creation and earthly existence, nor with the highest future good of man, that he should spend this life in such cares and services, designed to secure his future happiness, as shall cause him to disregard any of the true, individual, or social, earthly interests of human nature, or neglect any of his earthly duties: but every law of God in his nature and relations, requires that, he should diligently exercise all his powers and employ all his means, to render himself godlike here;—godlike in wisdom and virtue and beneficence—and render earth heaven-like in holiness and righteousness and happiness; that “the kingdom of God may come and his will may be done on earth as in heaven;” leaving the happiness of a future state to follow such a terrestrial life, as a natural and necessary consequence in the divine constitution and economy of things.

THE DIFFERENCE BETWEEN THE NATURAL AND THE MORAL POWER OF GOD.

76. I have spoken (7) of the difference between God’s natural and moral power, and (31, 74) of the development of his moral and spiritual government on earth. It is essential to the right understanding of the argument before us, and to the just estimation of the force of my reasoning, that these points should now be clearly and accurately explained. We have seen (5), that there are three departments in the great system of divine government in our world:—the physical, the moral and the spiritual. The physical government of God consists of that system of laws, constitutionally established in the nature of things,

* The material qualities and vital constitution and economy of the human body, and all the analogies of Nature, show that man as an individual was not originally designed to exist eternally on earth: yet the Scriptures do not even intimate that Adam would ever have died, if he had not sinned: and it is the general belief of the Christian world, and perhaps of all portions of the human family, that, if the great progenitor of the species had always strictly obeyed the laws of his Creator, he would have lived on earth for ever. The doctrine, therefore, that man was designed to live on earth as if this were the only sphere of his existence, cannot be offensive nor surprising to any, especially when taken in connection with the great truth that such an earthly life is the true way to fit the soul for blessedness beyond the grave.

by which all things are governed simply as substances without reference to intelligence and moral agency in them. (23.) The moral government of God consists of that system of constitutional laws, which governs the voluntary actions of intelligent beings, as moral agents, by an economy of motives arising from intrinsic conditions and extrinsic circumstances. (19.) The spiritual government of God consists of that system of constitutional laws, which governs the voluntary actions of intelligent beings, by an economy of intrinsic principles, or by the indwelling influence of the spirit of God's moral attributes.

77. The natural power of God, therefore, pertains to his character as the efficient cause of things, and is employed in creating and supporting worlds,—in giving existence and sustenance to all created things,—in establishing, in each particular substance, its specific constitution and properties, and in regulating all its phenomena. The moral power of God is employed purely, in an economy of motives, by which man is induced to act of his own free choice, without a consciousness of coercion or constraint. (7,19.) Thus, if God, in order to prevent a man's drunkenness, were to strike him dead, or paralyze his powers of voluntary action, or shut him up in prison, or put beyond his reach all intoxicating substances, it would be purely an exercise of natural or physical power, and leave the man in heart and disposition no less a drunkard than before; but if God should place before the intemperate man such motives as would induce him, of his own free choice, to deny his appetite and turn away from his intoxicating substances, and become a temperate man, it would be purely an exercise of moral power. Hence, therefore, it is, in the nature of things, impossible that the physical omnipotence or natural power of God should, in any measure, be employed as a direct and immediate moral force. It cannot lay hold on the human faculties and compel man to choose freely to exercise a free will. (19.) Albeit, the natural power of God can be employed, to a certain extent, as an indirect moral force. Thus, if an individual, in spite of every moral consideration to the contrary, should attempt to perpetrate an act of wickedness, and God should suddenly interpose a terrible manifestation of his natural power, it might appal the transgressor, and cause him to choose to refrain from the execution of his wicked purpose, rather than brave the power he feared would destroy him; yet this kind of voluntary desistance from the outward act would serve, in no measure, to purify his heart and conscience, or improve his moral character: and, consequently, it is, in the nature of things, impossible that the moral power of God can borrow any legitimate efficiency from his physical or natural power. It is not in "the great and strong wind which rends the mountains and breaks in pieces the rocks; nor in the earthquake, nor in the fire, but in the still small voice" of truth, that the moral potency of God resides!

78. In the exercise of his natural power, God does not come forth in a personal and bodily form, perceptible to human vision, or in any manner appreciable by the human senses. But he stands, as it were, behind his works, and manifests his almightiness in and through them,—in the tempest, the thunder-storm, the volcano, the earthquake, the movements of planets and of systems of planets, and in all the other

physical phenomena of Nature. So, neither does he, in the ordinary administration of his moral government, come forth in a personal and bodily form, perceptible to human senses, to exercise his moral power in the human world. This, like his natural power, is manifested or exerted through the medium of his works. He has, in various degrees, adapted the things which he has made, to act as motive powers on man, and cause his voluntary action; but peculiarly has he invested man with attributes (72) which enable him to wield, to the full extent of its legitimate efficiency, the moral power of the Godhead. God is truth! and all truth is of God! If man speaks truth, it is God's truth! and it is impossible, in the nature of things, that it can derive any legitimate efficiency from the lips or physical power, or any other property or circumstance of him who utters it. Its legitimate efficiency, as a pure moral force, in producing the results of human destiny, under the moral government of God, is, and necessarily must be precisely the same, whether uttered by man, or by an angel, or by God himself in a bodily form! This we know with certainty from the nature of things; and the Son of God implicitly teaches us the same, when he makes Abraham in the parable declare concerning the impenitent on earth, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

79. The moral power and government of God, in the human world, and the moral power and government of man are, therefore, in some respects identical, and in others, different and distinct. God's moral government on earth, as we have seen (76), consists in that system of constitutional laws, by which all the moral actions of man are governed, and all the consequences determined; and his moral power consists in that fitness and force which he has constitutionally given to things (78) to move man to voluntary action, with conscious freedom of choice and will. The moral government of man consists in the operation of the moral laws of God through human agency, resulting inevitably in human good or evil, according as man's voluntary actions are in conformity with, or in violation of those laws: and the moral power of man for good or evil consists in the right or wrong exercise, in and through human agency, of that motive force which God has constitutionally adapted things and qualities and circumstances to exert on man. In adjusting and establishing the constitution and economy of his moral government, therefore, God acted in his distinct and independent sovereignty (19); but in the exercise of his moral power and the development and maintenance of his moral government in the human world, he acts in and through the moral agency of man: so that, in practical effect, God's moral power and man's moral power are the same; and so far as man exercises moral power in a right manner, with a right spirit and to right ends, God is manifested in the flesh! God is in man carrying on his moral government and accomplishing his moral purposes! and although the purposes of man are often widely different from the purposes of God, and the moral action of man, and the consequences of his moral action, greatly at variance with divine benevolence, yet, inasmuch as the constitutional laws which God has established in the moral nature and relations of things govern all the moral actions of man and determine all the consequences, the moral government of

God in the human world, and the moral government of man identical. (60.)

80. If the natural and moral power of God were identical, or measure convertible—if God possessed an absolute moral omnipotence by which he could effect all his moral purposes in the human world irrespective of the moral constitution of man, and of the conditions and circumstances of man's complex nature (21, *et seq.*), the Bible would be full of the most egregious contradictions, and represent God as the most inconsistent, disingenuous, and truthless of beings! For, throughout the Bible, we find God expostulating with man for his sins, declaring that He sincerely and earnestly desires man to forsake his evil and self-destroying ways, and turn to the way of righteousness and peace. Thus, concerning Israel, He says, "O that there were a heart of obedience in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children for ever!" "O, that they were wise, that they understood that that they would consider their latter end!" "But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." "O, that my people had hearkened unto me, and Israel had walked in my ways!" "O, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea!" "Say unto them, As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye! turn ye from your evil ways! for why will ye die, O house of Israel?" And we find Jesus Christ, whom the Scriptures declare to be the Son of God, in whom dwelt the fulness of the Godhead, who possessed all power, weeping over the city of Jerusalem, and exclaiming in tones of the deepest compassion, "O, Jerusalem! Jerusalem! thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "O, that thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes!" "And ye will not come unto me that ye may have life!" Verily, if the natural and moral power of God were the same, or if the natural omnipotence of God could be employed as a direct and immediate moral force, then such language from the Everlasting Father, and from the incarnate God, would be utterly insincere and hypocritical. But when we know that the natural power of God can in no measure be employed as a direct and immediate moral force, nor impart any legitimate efficiency to his moral power (77); and when we know that, from a necessity in the nature of things (18), the moral power of God consists purely of that fitness and force which he has constitutionally given to things (78), to move man to voluntary action with conscious freedom of choice and will; and that its legitimate efficiency is, and necessarily must be, precisely the same whether it be exerted by man, or by an angel, or by God himself in a bodily form (78); and when we know that, from a necessity in the divine constitution and economy of things, the practical effect of the moral power of God depends almost infinitely less on its own intrinsic quality than on the moral susceptibility of man—on the

condition and circumstances of man's complex nature (35), we see that the Bible represents God in perfect consistency with his true character—and that God's tender expressions of compassion for erring and self-afflicting and self-destroying man, and of earnest desire that man will forsake his transgressions and return to the way of life and peace, are perfectly sincere and truthful.

THE DIFFERENCE BETWEEN THE MORAL AND SPIRITUAL GOVERNMENT OF GOD.

81. The natural and moral power of God are not more generally confounded in the human mind than are his moral and spiritual government. Indeed, the word "moral" is most vaguely used, not only by the unlearned in their common parlance, but even by the erudite and scientific, in their elaborate metaphysical and theological dissertations. In its strictest, and most radical and primitive sense, however, its meaning comprehends only the manners, or outward voluntary actions of man : and God's moral government in the human world, as we have seen (76), consists of that system of constitutional laws established in the nature of things, which governs the voluntary actions of man, by an economy of motives (79), and which determines the consequence of those actions. But the spiritual government of God consists of a system of constitutional laws, which governs the voluntary actions of intelligent beings by an economy of intrinsic principles, or by the indwelling influence of the spirit of God's moral attributes. Thus,* when an individual, in his dealings with his fellow men, gives exact weight or measure, and makes true statements, or represents things truly, because he dreads the penal consequences of violating certain civil laws, or because he wishes to secure public confidence and a good reputation, or because he fears the retributions of God if he sins—or when he maintains good morals, or manners, that he may be respected and esteemed in society—or strictly observes all established religious rites and ordinances that he may escape the future punishment of the wicked, or secure the future blessedness of the righteous, he is acting under the moral government of God ! he is voluntarily controlled by external motives, according to fixed laws established by the Creator in the constitution of things. But when an individual acts righteously from the spirit of righteousness—walks uprightly from the spirit of rectitude—maintains good morals from the spirit of integrity, without any servile regard to the frowns or favours of others, the good or evil opinion of society—loves God supremely and yearns and strives after oneness with Him—not because he fears he shall suffer punishment beyond the grave if he displeases Him, nor because he hopes he shall be rewarded beyond the grave if he pleases Him, but because the spirit of God is within him, quickening his mortal body—controlling his intellectual and moral faculties—producing his moral character and making him supremely happy in its exercises—in a word, when the spirit of all God's moral attributes dwells in man and is the spirit of his own soul, and produces his moral actions, he is under the spiritual

* A few sections of this work have been published in a lecture, on the Responsibility of human beings, in the exercise of their moral powers.

government of God; he is in the kingdom of heaven. And accordingly, God declares by the mouth of Jeremiah concerning the new covenant, or spiritual regimen which he had determined to establish in the human world, "I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people." And again by Ezekiel, "A new heart also, will I give you, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments to do them." And He who is the Way, and the Truth, and the Life, declares, "Except a man be born of the Spirit he cannot enter into the kingdom of God." John also testifies, "We know that God abideth in us by the Spirit which he hath given us." "For as many as are led by the Spirit of God," says Paul, "they are the children of God. The Spirit itself beareth witness with our spirit that we are the children of God." And hence he exhorts the Ephesians to "be renewed in the spirit of their mind." And Peter affirms the same doctrine when he declares that the children of God "purify their souls by obeying the truth in the spirit unto unfeigned love."

THE MODE AND MEANS OF SPIRITUAL REGENERATION.

82. Concerning the manner in which God imparts his Spirit to man, and develops his spiritual kingdom in the human soul, there is a confusion in the common mind, which has been made so deep by education, and rendered so permanent by tradition, that it is well nigh impossible to remove it, even by the clearest and strongest light of truth. Nevertheless, it is essential to the right understanding of the philosophy of the Divine government, as exemplified in the history of mankind, that the truth in relation to this point should be clearly perceived and accurately understood. The radical error in the matter, is that men confound the physical power or natural omnipotence of God (76), with the moral efficiency of the divine Spirit in the human soul; and entertain the notion that, in some mysterious way, the Holy Spirit can act directly and immediately, and with irresistible energy on the soul, and produce its regenerating and sanctifying effects, in the perfect passiveness of man's moral nature, and without any necessary connection with means and conditions. But, if it were in the nature of things possible for God, at any moment, to impart the actuating spirit of his moral attributes (81) to the human soul, by an absolute exercise of his power, and wholly irrespective of man's moral agency, and of the condition and circumstances of his complex nature (51), how could the repeated declarations of God in the Scriptures, of his abhorrence of sin, and his desire that man should cordially obey him in the spirit, and be holy and happy, be reconciled with the history of the human world? God, we have seen (4, 16), is a self-existent, eternal, immutable, omnipresent, omniscient and omnipotent Spirit, and as such, he is the creator of the world—the First Cause of all things in Nature, and has physical power to make or destroy worlds at any moment: but such are the constitutional laws of Nature, which God, in infinite wisdom, and goodness, and power, has adjusted and established (19), that it is not in the nature of things possible for the actuating spirit of God's moral attributes to be imparted to the human soul, except through such an

economy of means and conditions, as the constitutional laws of man's moral nature and relations, and free agency, render necessary. Hence the Scriptures, in every part, speak of man as having the ability to withstand, and as actually resisting that power of God by which the regenerating and sanctifying spirit is begotten in the human soul. True, there are particular passages of Scripture, which seem to imply an *absolute* power in God to produce, at any moment, any moral or spiritual effect, in the human soul, which he chooses: but these passages are only the peculiar idioms of language, adapted to the condition and circumstances of those to whom they were addressed (66), while their true meaning is in perfect accordance with the great principles of divine government which I have asserted.

**MIRACULOUS GIFTS DO NOT PROVE THE POSSESSOR TO BE IN SPIRITUAL
UNITY WITH GOD.**

83. In the progress of the divine administration in our world, God, according to the Bible, has, from time to time, found it necessary, for great moral and religious purposes, to make those extraordinary manifestations, which evince a power superior to the laws of Nature, and which we call miracles. (6.) This was signally the case during the earthly ministry of our Saviour, and his immediate disciples: and the Scriptures speak of the power of working miracles, of speaking in unknown tongues, &c., as the gifts of the Holy Spirit; and most men confound the divine energy by which these gifts are bestowed, with that by which man is "renewed in the spirit of his mind." But such a notion is utterly erroneous. The gift of miracles, of tongues, &c., is purely a result of the exercise of God's physical omnipotence or natural power, and serves, in no measure, to beget the Spirit of God in the soul of him that receives and exercises such gifts: nor are these gifts, in any measure, designed for such effects; nor is it in the nature of things possible that they can act directly and immediately, as legitimate causes of such effects. All miraculous gifts are designed as demonstrations of the divine authority of certain great truths which it is the will of God to establish in the human mind. "Wherefore, tongues are for a sign," says Paul to the Corinthians, "not to them that believe, but to them that believe not." And it was not always, if ever, essential to the accomplishment of this purpose, that, they on whom such gifts were bestowed, should be the truly regenerate and spiritual children of God: nor were such gifts, of themselves, any certain evidence that they who received them were spiritually regenerated, in the evangelical sense of the word. Balaam's ass was made none the more a child of God and none the less a brute, by receiving the miraculous power to speak to his master in a human language: and, according to Sacred History, many human beings, during the Patriarchal and Mosaic Dispensations, were, for great moral and religious purposes in the divine government, gifted with supernatural powers, who were far enough from being the children of God after the type of Christ. And, even in the apostolic days, many of the professors of Christianity were of this description. Hence, Paul earnestly exhorts the Corinthians not to pride themselves in such gifts, nor place any

dependence on them as evidences of their safety with regard to "the great salvation." For, says he, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing."

THE TRUTH OF GOD UNDERSTANDINGLY AND CORDIALLY RECEIVED AND OBEYED, IS THE SEED, BY WHICH THE SPIRIT OF GOD IS BEGOTTEN IN THE HUMAN SOUL.

84. The power of God, therefore, which is exerted in the spiritual regeneration of man, is, in its character and in the mode of its operations, totally different from that by which man is endowed with miraculous gifts. The divine economy of regeneration is necessarily determined by the constitutional laws which God has established in the nature of things; and in that economy, the moral agency of man is as essential as the spiritual influence of God. Our Saviour and his apostles speak of the spiritual regeneration of man as analogous, in all particulars, to natural generation. They speak of God's begetting his spiritual children—of the seed of God by which spiritual conception is produced in the human soul—of gestation, travail, birth, new-born babes, and little children. "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God—Except a man be born of the Spirit, he cannot enter into the kingdom of God." "The seed is the word of God;" is the language of our Saviour. "Being born again," says Peter, "not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever." "Of his own will begat he us with the word of truth," says James, "that we should be a kind of first-fruits of his creatures." "Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," says John, "And whosoever is born of God, doth not commit sin, for his seed remaineth in him." And Paul declares to the Corinthians, "In Christ Jesus, I have begotten you through the gospel."

85. Nothing is more evident from the nature of things, nor from the Revealed Word, than that, in the divine economy of regeneration, truth is necessarily the seed by which the human soul is quickened into the conception of the Spirit of God! The word of divine truth is received into the heart—is cordially received and obeyed—is received and obeyed in the love of it; and by these means—in this manner, the spirit of Truth—the spirit of God's moral attributes, is begotten in the soul, and man becomes a new-born babe—a new creature in Christ Jesus; and thus God, according to his promise, puts his spirit in man, and writes his law in the human heart, and establishes his spiritual kingdom in the human soul. But there is no intrinsic property or power in the word of divine truth by which it can absolutely regenerate man, at any moment—or by which the Spirit of God can be begotten in the human soul independently of the moral agency of man. If man turns his ear away from the truth, and shuts his heart against it, it can produce no regenerating effects in him. The word of truth

preached to the Jews in the wilderness "did not profit them." says Paul, "not being mixed with faith in them that heard it." "Wherefore, as the Holy Spirit saith, To-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness." And again, to the Thessalonians he saith, "We thank God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as in truth) as the word of God, which effectually worketh also in you that believe." "Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." And again, he saith to the Colossians, "The new man in Christ is renewed in knowledge after the image of Him that created him." And Stephen, when remonstrating with his infatuated persecutors, says, "Ye stiff-necked, and uncircumcised in heart and ears! ye do always resist the Holy Spirit! as your fathers did, so do ye."

86. The truth, therefore, must be understandingly and willingly received, and sincerely believed, and cordially obeyed, or man cannot be spiritually regenerated—the spirit of God's moral attributes cannot be begotten in the human soul: for God, in infinite wisdom, and goodness, and power, has so constituted things, that, it is impossible for this result to be effected by any other means or in any other way. And, consequently, the notion that the Spirit of God can, as it were, like the electric or magnetic fluid, enter into man, and, by its own absolute power, effect his spiritual regeneration, at any moment, without the instrumentality of truth—without the exercise of man's moral agency in heartily believing, loving and obeying the truth, is a dark and delusive superstition.

THE REGENERATION OF SAUL OF TARSUS NOT MIRACULOUS.

87. There is perhaps, no fact recorded in Sacred History, concerning which the Christian world has entertained a more erroneous notion than that of the conversion of the apostle Paul. This fact is invariably spoken of as being signally miraculous: and is frequently cited as a proof of God's absolute power to convert whom and when he will. Yet the true spiritual regeneration of Paul was nowise different from that of any other man, either in the power by which it was effected, in the economy of its operations, or in the nature and philosophy of its effects. Saul of Tarsus was an ardent and conscientious man, in whom the moral and religious instinct was largely developed and very active. He was a strict Pharisee, and full of zeal for God according to the creed of that sect. In common with the whole Jewish nation, he was confidently expecting the promised Messiah. But his whole education had, by every intellectual law of his nature, formed, and established in his mind, notions utterly at variance with the real character and mission of Jesus of Nazareth. His mind, therefore, was not in a condition clearly to perceive and accurately to estimate the true evidence that existed in relation to the Messiahship of Jesus, and consequently all such evidence was nugatory to him, and failed to convince his mind that Jesus was truly the Christ; and therefore, he sincerely believed Jesus and his followers to be impostors, and enemies to the Common-

wealth of Israel and to God ; and conscientiously felt that he was doing God acceptable service in putting the Christians to death. But God saw that Saul, with all his error of opinion and action, was conscientiously sincere, and only needed to be fully convinced of the truth, to obey it. In this state of things, "Saul, breathing out threatenings and slaughter against the disciples of the Lord," left Jerusalem for Damascus in pursuit of them ; "and as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." Now, all that was miraculous in this transaction was designed solely to convince Saul that Jesus was the true Messiah—the Lord of Life ; and having produced this conviction, there all the effect of the miracle ended in relation to Saul's conversion, and the truth of God was left in its simplicity, to be the seed of spiritual regeneration in the soul of Saul, according to the divine economy constitutionally established in the nature of things : and therefore, the spiritual regeneration of Saul was, in the power by which it was effected, and in the mode and philosophy of its operations and effects, necessarily identical with that of every other human being who, since the fall, has been spiritually born of God. (5.)

THE POWER OF GOD ALWAYS CHARACTERIZED BY ITS MODE OF OPERATION AND EFFECTS.

88. Let it be clearly understood then, that the power of God is always characterized by the mode of its operation and the effects which it produces. That power which acts directly and immediately, in creating, qualifying, sustaining and controlling substances, without regard to moral action in them, is God's natural power ; and this is limited, as to its extent, only by the impossibility of causing a thing to be and not to be at one and the same instant ; and as to its mode, only by the impossibility for a God of infinite knowledge, and wisdom, and truth, and righteousness, and goodness, to act ignorantly, erroneously, unjustly, or malevolently. (18.) That power which is employed in an economy of external motives, to make man act voluntarily, with conscious freedom of choice and will, is God's moral power (76) : and this is limited, not by man, nor by fate, nor by any superior power to God, but by a constitution and economy of things, which God, in infinite knowledge, and wisdom, and goodness, and power, adjusted and established : and this Divine constitution of things renders it impossible for God's moral power to be absolute, and man at the same time to possess moral freedom. (19.) For this would require the possibility for the same thing to be and not to be at one and the same instant. (7.) God, therefore, in making man a moral agent, by the very constitutional laws upon which he, in his own sovereignty, established man's moral freedom, necessarily fixed the limits of his own moral power, and determined the mode of its operations, and the conditions on which the degree of its effective force depends. Nevertheless, inasmuch as the constitutional laws upon which God has founded the moral freedom of man, govern all his moral actions and determine all the consequences, therefore, whether

man, in his moral freedom, acts from the force of one motive to good, or of another to evil, he acts equally under the moral government of God: and it is in this philosophical sense, that when Pharaoh, from the force of one motive or class of motives, refused to let the Israelites leave Egypt at the request of Moses, God hardened his heart; and when from the force of another motive, he consented to let them go, God softened his heart: and it is in this philosophical sense that "the king's heart is in the hand of the Lord; as the rivers of water, he turneth it whithersoever he will:" and that, "a man's heart deviseth his way; but the Lord directeth his steps," and that, "the gospel is the savour of life unto life, to one, and the savour of death unto death, to another:" and it is in this philosophical sense that we are to understand the Scriptures when they say, "I the Lord form the light and create darkness; I make peace and create evil; I the Lord do all these things!" and, "Shall there be evil in a city, and the Lord hath not done it?" (82.)

89. That power which is employed in making man willingly act in accordance with the laws of God—in harmony with the divine nature, by an economy of inward principles, or by the indwelling and actuating Spirit of God's moral attributes, is God's spiritual power (81 *et seq.*); and this, like his moral power, is necessarily limited; and the mode of its operations, and the conditions on which the degree of its effective force depends, are necessarily determined by a divine constitution and economy, adjusted and established by infinite knowledge, and wisdom, and goodness, and power. The natural power of God cannot be resisted by man; but God's moral and spiritual power can be resisted (82); not by a self-originated or self-acquired power in man; but by a power which God, in his own sovereignty, and infinite wisdom, has given man in the divine constitution and economy of things. There is, however, this important difference between the economy of God's moral government, and that of his spiritual government, in the human world—whether man acts from the force of one motive to good, or from the force of another motive to evil, yet, inasmuch as the laws which govern his free action, under the force of motive, and which determine the consequences of his action, are divinely established in the nature of things, man, in either case, acts equally under the moral government of God; but, under the spiritual government of God, man always, from a necessity in the nature of things, acts from a true spirit, with a true intention, in accordance with the spiritual law of God. (79.) The moment man deviates from this, he revolts from the spiritual government of God! and so long as he continues to deviate, he is in a state of revolt! "he is not spiritual but carnal."

GOD ALWAYS DOES THE BEST THAT IN THE NATURE OF THINGS CAN BE.

90. We often hear theologians attempt to apologize for the divine permission of sin in our world, by saying that "God does not prefer sin, in itself considered; but all things considered he does prefer it." If by this language it is meant that God could have things better if he would, it is an awfully blasphemous assertion! a shocking impeachment of all the divine attributes (18)! but if it is meant that, anterior to the creation of man, God, in the exercise of all his infinite attributes,

saw all things—all truth, all fitness, all possibilities, all results—and saw that the intellectual and moral and religious animal, man, with all his constitutional relations, could not be created in the wisest and best manner possible, and permitted to exist on earth, through a succession of generations, without the consequences which actually have resulted from man's creation and earthly existence, and yet in view of all this, preferred on the whole, that man should exist, the assertion is beyond all question true: and the statement clearly and accurately shows that, the question in the Divine Mind has not been whether man should be what he has been from his creation, or be made better; but whether man should be what he would be or not be permitted to exist. Hence, we find that throughout the whole history of the divine administration in the human world, whenever man has transgressed to such a degree that his continued existence would, on the whole, be a greater evil than good, in the grand scheme of divine benevolence, God cuts him off, either by a miraculous exercise of his natural power, or by a constitutional economy in nature.

91. Whenever, therefore, in the following argument, I assert any impossibilities in relation to the moral and spiritual government of God, in the human world, let it be remembered that the predication is made wholly on the principles which I have now fully explained (88, 89), and that it in no measure irreverently limits the power of God; but simply affirms those limits which God in his own sovereignty has established by the constitutional laws of things. A continual recollection of this explanation will obviate those mistakes or misapprehensions which may otherwise be made.

MAN, IN THE PERFECT PURITY AND INTEGRITY OF HIS NATURE, MAY, TO A CERTAIN EXTENT, INSTINCTIVELY, AS WELL AS UNDERSTANDINGLY, PERCEIVE AND OBEY THE TRUTH.

92. There is another point of great importance to the argument before us, which it is necessary I should explain, before I proceed to apply the principles I have advanced, to the history of the divine government in the experience of the human world. We have seen (4, 17) that God in infinite wisdom and goodness and power, adjusted and established every law of Nature, and consequently, that, every law of Nature is as truly the law of God, as a law of Revelation is (60); and so far as it has any relation to, or bearing upon man, his obedience to it is as truly the will of God, and as essential to his own good, as if it was an express statute in the Word of God. We have seen also (23) that, the constitutional laws of man's corporeal nature, and the constitutional laws of his intellectual, moral and religious nature, are established in such intimate relation and systematic unity, that the highest and best condition of the human body requires a perfect obedience, not only to its own physiological laws as living, organized matter, but also, to the constitutional laws of the intellectual, moral and religious nature associated with it: and the highest and best condition of man's intellectual, moral and religious nature requires a perfect obedience, not only to its own peculiar constitutional laws, but also, to the constitutional laws of the body as living organized

and, consequently, the violation of the constitutional laws of is necessarily attended with an infraction of the constitutional the other. Perfect religion in man, therefore, consists in his in the spirit all the laws of his nature and relations (74); and short of this is loving God with all our powers and capabilities, ing ourselves according to the constitutional laws of God, in and loving our brethren of the human family as ourselves! ; short of this is a full, practical exemplification of "Glory to the highest, and on earth peace, and good will to man."

have said (85) that, from a necessity in the divine constitution nomy of things, truth is the seminal principle, and the only principle of the Spirit of God in the soul of man. Every law in Nature is a law or principle of truth; and consequently, nstitutional law in the whole complex nature of man is a law e truth—an institution of the divine will—a commandment of nd so far as man obeys it, in the spirit of it, he is in harmony d—he is under the spiritual government of God (81); and es the life of God in his own soul, and secures the good of his whole

and this is equally true whether man obeys the truth under- gly or instinctively. For, there is an instinctive, as well as l perception of, and obedience to truth. Thus, God has consti- hings, that everything in this world has specific properties in i to the human constitution, which are adapted to act favourably avourably on the nature of man; and God has organised and d man with determinate relations to those properties.* He has im the special sense of touch, to perceive the tangible properties gs; the special sense of taste, to perceive the gustatory proper- things; the special sense of smell, to perceive the olfactory ies of things; the special sense of hearing, to perceive the audi- operties of things, and the special sense of sight, to perceive the roperties of things. And in the original state, ere man had, in asure, depraved any of his natural senses or powers, he could, special sense of taste and smell, with infallible accuracy, tively discern the truth of the gustatory and olfactory properties gs, in relation to the physiological interests of his nature; and as he strictly obeyed the truth thus instinctively perceived, the n his whole nature was precisely the same as if he had arrived knowledge of that truth purely by an exercise of his reasoning . And all the attributes of God unite to make it certain (18)

i that state in which man came from the hands of his Maker, in his organization, and perfectly pure, such was the balance n his intellectual faculties, and the moral and religious instincts imal propensities, and such the adjustment of each and all of ith reference to the ends for which they were instituted, that igious and moral and animal instincts, all concurred to prompt o obey the constitutional laws of his nature (31): and, while the state of things, man, even with extremely limited knowledge i infantile understanding of abstract principles and moral es, may live, as it were, instinctively, in harmony with God is spiritual government, obedient to his holy will. But man

See Graham's Lectures on the Science of Human Life, 699, et seq.

having transgressed the laws of God in his nature, his native holiness being lost, the integrity of his instincts is gone, they become the ministers of error rather than of truth, and continually lead him astray; and therefore, in order to his restoration to the spiritual kingdom of God, it is in the nature of things necessary that he should be "renewed in knowledge after the image of Him that created him!" He must understandingly believe and obey the truth in the love of it, or he cannot be regenerated! the spirit of God's moral attributes cannot be begotten in his soul. (86.)

APPLICATION OF THE FOREGOING PRINCIPLES AND EXPLANATIONS TO SACRED HISTORY. STATE IN WHICH MAN COMMENCED HIS EXISTENCE. MEANING OF THE PHRASE, "LIVING SOUL." GEN. ii. 7.

94. Now, in applying the principles before us, to the history of the divine government in the human world, the most difficult part of the task, is to ascertain, with accuracy and precision, the facts in human experience which, when correctly apprehended, constitute the true phenomena of the divine will, and the legitimate data of our reasoning. (60.) And this difficulty meets us most imposingly, on the very threshold of the investigation. So exceedingly concise and summary is the Mosaic history of the primitive period of the world, and so abundantly have traditionary interpretations and poetical fictions enlarged upon and embellished that history, that it is hardly possible for us to divest ourselves wholly of the misleading influence of erroneous education and fanciful associations, in relation to the original family of man.

95. The notion seems to be generally entertained that, the great progenitor of our race, before his first transgression, was not only in a sinless and holy state, but that, he also possessed a largely developed and most extensively informed mind, and an extraordinarily rich and highly exalted moral character: that a very polished and perfect language was divinely communicated to him, adapted to an unlimited range and scientific accuracy of discourse: that he was endowed with something like intuitive knowledge of all things, and an angelic wisdom of understanding: in short, that as he daily held converse with angels and with God, so he was elevated in intellectual and moral condition, near to the state of angels. But this view of the subject, however pleasing and poetical it may be, is very far from being warranted by the nature of things, or by any authentic record of the case. The sacred Scriptures, though somewhat indefinite concerning these particular points, are, nevertheless, sufficiently explicit and definite in regard to the general character, condition and circumstances of Adam, to show that, the Mosaic record harmonizes perfectly with scientific demonstration: and the confirmation which these reciprocally afford each other is so complete as to remove every ground of reasonable doubt.

96. They who read only our English version of the sacred Scriptures, however, and who understand its language according to present usage, can hardly derive from it the full force of the evidence in relation to the primitive state of man which the original Hebrew and Greek afford. The English word "*soul*" is now always used to signify "the spiritual, rational and immortal substance in man, which distinguishes him from

and, in our translation of the history of the creation, man is distinguished from all the other creatures which God made, by the presence of "a living soul." But this distinction is not found in the original text. The same words which are rendered "living soul," in the version, in relation to man, Gen. ii. 7, are in the original, used in exactly the same sense, in relation to all the other animals: and evidently, if "*nephēsh*"* is rendered soul in one case, it ought to be rendered so in every case where it is used with the same original meaning; and in the description of the creation of the animal kingdom, we read thus: "And God said, Let the waters bring forth every living moving creature that hath [*nephēsh 'hāyyā*] a living soul, and every fowl that may fly above the earth, in the open firmament of heaven."

And God created great whales and every [*nephēsh ha 'hāyyā*] living soul that moveth, which the waters brought forth first after their kind," &c. "And God said, Let the earth bring forth every living moving creature that hath [*nephēsh 'hāyyā*] living soul after his kind, cattle, and every creeping thing, and beast of the earth after his kind. And God said, Unto the beast of the earth, and to every fowl of the air, and to every creeping thing that creepeth upon the earth, wherein there is [*nephēsh 'hāyyā*] living soul, I have given every green herb for meat." (Gen. i. 20, 30.) "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became [*h 'hāyyā*] a living soul." "And the Lord God brought unto Adam every beast of the field, and every fowl of the air, which he had brought out of the ground, to see what Adam would call them; and whatever Adam called every [*nephēsh 'hāyyā*] living soul, that was the name thereof." (Gen. ii. 7, 19.) And, proceeding still further in the sacred history, we read as follows: "And God spake unto Noah and his sons with him, saying, Behold, I establish my covenant with you and with your seed after you, and with every [*nephēsh ha 'hāyyā*] living soul that is with you, of the fowl, of the cattle, and of every creeping thing that creepeth upon the earth with you. And God said, This is the token of the covenant which I make between me and you, and every [*nephēsh ha 'hāyyā*] living soul that is with you, for perpetual generations. And I will remember my covenant which is between me and you and every living soul of all flesh. And the bow shall be in the cloud, and I will look upon it that I may remember the everlasting cove-

My object is to adapt this work to those who read only the English language, and it is necessary to state here, that, the Hebrew language has five vowel sounds, *a, e, i, o, u*, each of which has a long, middling, and short sound, indicated in this work as follows—*ā* long, as in *father*; *a* middling, as in *family*; *ă* short, as in *man*: *ē* long, like *ey* in *they*; *e* middling, like *ei* in *neighbour*; *ĕ* short, as in *pen*: *ī* long, like *ee* in *seen*; *i* middling, like *ie* in *mischievous*; *ĭ* short, as in *pin*:—*ō* long, like *oo* in *go*; *o* middling, as in *holiness*; *ŏ* short, as in *solemn*:—*ū* long, like *oo* in *go*; *u* middling, like *ue* in *rue*; *ŭ* short, as in *full*. The half-vowel *ə* represents the shortest possible sound of *e*, as in *below*. There are also two or three *f*-vowel sounds which it is not necessary for me to denote in this work. I use the soft aspirate (') alone, to represent the first letter in the Hebrew alphabet, *aleph*, aspirated 'h instead of *hh*, to represent the eighth letter or 'Heth, which has a guttural sound like that which we make in hawking up phlegm from the throat. The rough aspirate (') I use to represent the sixteenth letter, i.e. 'A-yin, the force of which, as well as that of the first letter, or 'A-lēph, is now represented by (') however, may be considered as representing a very short breathing, *aw*; (') as more rough and guttural, and 'h as deeply guttural and rough.

nant between God and every [*nephēsh 'hāyyā*] *living soul* of all that is upon the earth." (Gen. ix. 8, 9, 10, 12, 15, 16.) And if we continue to translate the Hebrew word *nephēsh* by the English word in other instances in which it is used in the same primary sense, shall read as follows: "But the flesh with the *soul* thereof, with the blood thereof, shall ye not eat." (Gen. ix. 4.) "For the *soul* of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your *souls*: for it is the blood that maketh atonement for the *soul*. For it is the *soul* of all flesh; the blood is for the *soul* thereof: therefore, I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the *soul* of all flesh is the blood thereof." (Lev. xvii. 11, 14.) "Be sure that thou eat not the blood; for the blood is the *soul*: and thou mayest not eat the *soul* with the flesh." (Deut. xii. 23.) "And surely, your blood, your *souls* will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the *soul* of man." (Gen. ix. 5.) "If men strive," &c., "and mischief follow, thou shalt give [*nephēsh la'hāth nāphēsh*] *soul*." (Exod. xxi. 23.) "And the Lord said unto Moses in the morning, Go, return into Egypt, for all the men are dead which sought thy life." (Exod. iv. 19.) "And Reuben delivered Joseph out of the hands of his brethren, and said, Let us not kill his *soul*." (Gen. xxxvi. 18.) "And the Lord said unto Satan [concerning Job] Behold he is in mine hand, but save his *soul*." (Job. ii. 6.) "Job said, What is mine iniquity that I should prolong my *soul*?" (Job. vi. 11.) "A righteous man regardeth the *soul* of his beast." (Prov. xii. 10.)

97. The Hebrew word *nephēsh*, in its radical, substantive and derivative forms, is used about seven hundred times in the Old Testament. It is most generally rendered either *soul* or *life*, in our English version, at the discretion of the translators. In some instances, in the same connection, and with precisely the same original meaning, it is rendered both *soul* and *life*. Thus, in Gen. xix. 19, 20, Lot said to the angel, "Behold now thy servant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast showed unto me, in saving my [*nāphshī*] *life*: and I cannot escape to the mountains, lest some evil take me and I die. Behold now this city is near to flee from, let me escape thither and my [*nāphshī*] *soul* shall live." (See also Job. xvii. 11.) (96.) In its primitive radical sense, it means *to breathe*: and in its substantive form, *breath*—the vivifying, animating breath. In its most comprehensive, primitive sense, it means, not what is peculiar to man, but what is peculiar to the animal kingdom—to "*all flesh*" (Lev. xvii. 14), namely, *animal life*—the basis of animal consciousness, sensibility, perception, feeling, instinct, appetite and voluntary power. And hence, it is often used in a *primary* and figurative sense, to signify the animal soul, not only comprehending the animal feelings, emotions, appetites, &c.; but as incorporated, and including the body with all its animal, intellectual and moral attributes or powers: and accordingly, all the properties and powers of the animal, intellectual and moral nature of man, are, in the Hebrew Scriptures, *figuratively* attributed to *nephēsh*. Thus, *it is said to live*; *to have appetite*; *to desire food*; *to be hungry*.

to long to eat, and to lust for certain kinds of food; to be full with unclean food; to be full to loathing; to be empty; to be dried away, from want of food, &c. And again, *nephēsh* to be in jeopardy; to be feared for, trembled for, fled for; to be slain; to be put to death; to die; to be dead. Thus; "Never hath slain any *soul*," &c. (Num. xxxi. 16.) "Will ye have me among my people," &c., "to slay the *souls* that should not to save the *souls* alive that should not live?" (Ezek. xiii. 19.) Joshua took Makkedah and smote it with the edge of the sword, and king thereof he utterly destroyed, them, and all the *souls* that were therein; he smote it with the edge of the sword, and all the *souls* were therein." (Josh. x. 28, 30.) "And Samson said, Let my *soul* be as the Philistines." (Judges xvi. 30.) "All the days that a man separateth himself unto the Lord, he shall come at no *dead*" (Num. vi. 6.) "Neither shall the high priest go into any *soul*, nor defile himself for his father or for his mother." (Lev. xxi. 10.) See also, Num. ix. 6, 7, 10, and xix. 11, 13, where *nephēsh* is used in the same sense, and rendered *body*, by our translators: and Num. xii. 4, and Num. v. 2, where it is rendered *the dead*. And, *nephēsh* is said to think; to know, to have knowledge; to love; to hate; to rejoice; to grieve; to melt for sorrow; to be lifted up; to be cast down; to be proud; to be humble; to thirst after God; to pant after the Lord; to be poured out unto the Lord; to desire evil; to take vengeance; to touch anything; to sin; to swear; to commit trespass, &c. *Nephēsh* is also used by the Hebrews, as *soul* is by us, to signify the individual human being or person: as "All the *souls* that came out of the land of Jacob were seventy *souls*" (Exod. i. 5); "according to the number of your *souls*" (Exod. xvi. 16); "all the *souls* of the house of Israel which came into Egypt were three score and ten." (Gen. xlvi. 26.) "If a man be found stealing a *soul* of his brethren of the land of Israel, and maketh merchandise of him, or selleth him, that thief shall die." (Deut. xxiv. 7.) "If a priest buy a *soul* for money," &c. (Lev. xxii. 11.) "And the *souls* [*i.e.*, the persons] that they had gotten in Haran," &c. (Gen. xii. 5.)

It is important here, to remark that, the book of Genesis was first written some thirty or forty years earlier than any other part of the Hebrew Scriptures; and that, the time during which the Old Testament, as a whole, was being written, was not less than a thousand years.

And, during this time, the Jews were, as a general fact, rapidly developing the intellectual and moral man (66); and, as a natural and necessary consequence, their language was, almost constantly, undergoing changes, as to the constituent elements in the ideas signified by their words, and becoming more and more physical and rich in meaning. (64.) Hence *nephēsh*, and many other Hebrew words which were, originally, of a purely animal import, gradually took on a metaphysical meaning, and came more and more to signify mental and moral qualities. And hence, also, it is obviously not a correct method of Biblical interpretation, to determine the meaning of words in the book of Genesis, by the use of their meaning in the later Hebrew Scriptures.

CORRESPONDENCE BETWEEN THE HEBREW AND THE GREEK.

99. The Greek word *psuchē*, in its radical, substantive and derivative forms, exactly corresponds, in signification, both primary and secondary, literal and figurative, with the Hebrew word *nephēsh*: and, accordingly *nephēsh* is always rendered *psuchē* in the Septuagint. Thus, *nephēsh 'hāyyā* in the Hebrew [living creature and living soul in our English version], Gen. i. 20, 21, 24, 30; ii. 7, 19; ix. 10, 12, 15, 16; Lev. xi. 10, &c. (96), is *psuchē zōsa* [living *psuchē*] in the Septuagint: and *nephēsh mēth*, or *dead nephēsh*—meaning in a figurative sense of the word “*nephēsh*,” *dead body*, Lev. xxi. 11; Num. vi. 6, &c. (97) is rendered *psuchē tētēlētēkuia*, or *dead psuchē*, in the Septuagint: and *nephēsh ta'hath nāphēsh* [life for life], Exod. xxi. 23, is *psuchēn anti psuchēs*:—and so, in nearly every instance throughout the Old Testament, the Hebrew word *nephēsh*, whether used in its primitive or secondary, literal or figurative sense, is represented by *psuchē*, with a corresponding meaning in the Septuagint. And it is an interesting consideration in regard to this Greek version of the Old Testament, that we have little reason to doubt that, at least, so much of it as the five books of Moses, was made nearly three thousand years before Christ, by learned Jews, with whom both the Hebrew and the Greek had all the freshness of living languages.

100. *Psuchē*, in its various forms, occurs more than a hundred times in the original text of the New Testament; and like *nephēsh* in the Old Testament (97), is generally rendered either *soul* or *life*, in our English version, at the discretion of the translators; and like *nephēsh*, also, it is predicated both of man and the lower animals. Thus in Rev. viii. 9; xvi. 3, “And the second angel sounded, &c., and the third part of the creatures which were in the sea and had *psuchas* [life] died. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every *psuchē zōsa* [living soul] died in the sea.” So in Lev. xi. 10, “Every *nephēsh ha'hāyyā* [living soul], or soul which lives in the waters, and hath not fins and scales, shall be an abomination unto you.” While Paul was preaching at Troas, in the night, a young man who was sleeping in a window, “fell down from the third loft, and was taken up dead. And Paul went down and fell on him, and embracing him said, Trouble not yourselves; for his *psuchē* [life] is in him.” (Acts xx. 9, 10.) So in 1 Kings xvii. 21, 22, “And Elijah stretched himself upon the [dead] child three times, and cried unto the Lord and said, O Lord, my God; I pray thee let this child's *nephēsh* [soul] come into him again. And the Lord heard the voice of Elijah; and the *nephēsh* [soul] of the child came into him again, and he revived.” “And the angel of the Lord appeared, in a dream, to Joseph, in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's *psuchēn* [life.]” (Matt. ii. 20.) “Take no thought for your *psuchē* [life], what ye shall eat or what ye shall drink. Is not the *psuchē* [life] more than the food,” &c. ? (Matt. vi. 25.) “For, whosoever will save his *psuchēn* [life] shall lose it; and whosoever will lose his *psuchēn*, [life] for my sake, shall find it. For, what is a man profited if he shall

the whole world and lose his own *psuchēn* [soul or life?] or what man give in exchange for his *psuchēs*" [soul or life?] (Matt. 26.) So in Job ii. 4, "All that a man hath will he give for *nāphshō*" [life] "For the Son of man is not come to destroy *psuchas* [lives], but to save them." (Luke ix. 56.) "The Son came not to be ministered unto, but to minister; and to give *ichēn* [life] a ransom for many." (Matt. xx. 28.) So in 10, 12, "When thou shalt make his *nāphshō* [soul, i.e., life] ring for sin, &c.:—because he hath poured out his *nāphshō* [i.e., life] unto death," &c. And John x. 11—17, "The good shepherd giveth his *psuchēn* [life] for the sheep. I am the good shepherd, and I lay down my *psuchēn* [life] for the sheep." Also, iii. 16, "Because he laid down his *psuchēn* [life] for us: and we also lay down our *psuchas* [lives], for the brethren." "Peter said unto him, Lord, I will lay down my *psuchēn* [life] for thy sake." (Acts iii. 37.) "Men that have hazarded their *psuchas* [lives] for the name of our Lord Jesus Christ." (Acts xv. 26.) "Neither count I *ichēn* [life] dear unto myself, so that I might finish my course joyfully," &c. (Acts xx. 24.) "I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our *psuchōn*" [lives]. Acts xxvii. 10—and in verse 22, "Now, I exhort you to be of good cheer; for there shall be no loss of *psuchēs* among you, but of the ship." "And the merchants of the earth weep and mourn over Babylon; for no man buyeth their merchandise any more—the merchandise of gold, and silver, and precious stones," &c. "and bodies and *psuchas anthrōpōn*" [souls of men]. Rev. xviii. 13. So in Ezek. xxvii. 13, "They traded be-
cause of *nāphshā*" [in the souls of men.]

The primary sense of the verb *psuchō* is to *breathe*: and the simple, primary sense of the substantive *psuchē*, is *breath*—the quickening or animating breath of all animals: and in its most comprehensive primary sense, like *nephesh* in the Hebrew (97), it means *life* as the basis of animal consciousness, sensibility, perception, feeling, instinct, appetite and voluntary power. And hence, by a figure in which a part is put for the whole, it is sometimes used to include all these, together with the intellectual and moral powers, in a complex idea of *man*: as in Luke xii. 19, "I will say to my *psuchē* [soul], *psuchē*, thou hast much goods laid up for many years; *take ease, eat, drink, and be merry.*" Immediately following, however, it occurs in its more simple and primitive sense: "But God said unto him, Thou fool! this night do they require thy *psuchēn* [life] of thee; then whose shall those things be, which thou hast provided?" (Luke xii. 19.) In Job ii. 12, it is used to distinguish animal life with its attributes, from that of all animals, from the more purely metaphysical or spiritual life of man. (28.) "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of *psuchēs* [soul] and *pneumatōs*" [spirit], i.e., discriminating between the animal sensibilities, affections, &c., and the purely spiritual faculties; and, with this discriminating power, accurately discerning the moral quality of the thoughts and intents of the heart. (29.) And in 1 Thess. v. 23; it is used to distinguish animal life with its

peculiar attributes, both from the spirit and from the body. "I pray God your whole *pneuma* [spirit] and *psuchē* [soul] and *sōma* [body] be preserved blameless unto the coming of our Lord Jesus Christ." In other instances it is used to signify the depraved animal sensibilities, appetites, and passions, as affecting or influencing the intellectual and moral character and conduct of man. (26.) Thus, in James iii. 14, 15, "If ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, *psuchikē* [sensual], devilish." And in Jude, 18, 19, "Remember how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, *psuchikoi* [sensual], having not the spirit." So in Prov. xxiii. 2, "Put a knife to thy throat if thou be *ba'āl nephēsh*" [a greedy man, a sensualist, given to appetite.] Also, in Hab. ii. 5, "Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his *nāphāsh* [desire or lust] as hell [*she'ol*], and as death, and cannot be satisfied." In three instances *psuchē* is rendered *mind*; thus, Acts xiv. 2, "But the unbelieving Jews stirred up the gentiles, and made their *psuchas* [minds] evil-affected against the brethren." And Phil. i. 27, "Stand fast with one spirit and with one *psuchē*" [mind.] And Heb. xii. 3, "Lest ye be wearied and faint in your *psuchas*" [minds]. In John x. 24, "How long wilt thou make us to doubt" (*psuchēn 'ēmōn airēis*;) hold our mind in suspense—perplex our soul? In Eph. vi. 6, "Doing the will of God *ēk psuchēs*" [from the heart]. And Col. iii. 23, "Whatsoever ye do, do it *ēk psuchēs* [heartily] as to the Lord."

102. In a very few instances in the Gospels, and somewhat more frequently in the Epistles, *psuchē* is used in a more purely metaphysical sense to signify the *immortal soul* of man. Thus, Matt. x. 28, "Fear not them which kill the body, but are not able to kill the *psuchēn* [soul;] but rather fear him who is able to destroy both *psuchēn* [soul] and body in hell" [*gehenna*]. And James i. 21, "Receive with meekness the engrafted word, which is able to save your *psuchas*" [souls]. And 1 Pet. i. 9, "Receiving the end of your faith, even the salvation of your *psuchōn*" [souls]. But this signification evidently came into use among the Jews, with the more clearly defined ideas of man's immortality "brought to light by Jesus Christ" (98), and which, at most, are but dimly and indistinctly shadowed forth in the Old Testament: and it is, nevertheless, fully manifest, even from the New Testament use of the word, that its primitive signification concerning human beings relates exclusively to the *animal nature* of man. And the Apostle Paul, who was a more thorough Greek scholar, and who, from education, had a more accurate knowledge of the primitive and radical meaning and force of the word, than any other New Testament writer, though he sometimes employs it in a secondary sense which relates to the immortal nature of man, generally uses it with a strict regard to its primitive meaning, to signify simply animal life, or, more comprehensively, the animal nature of man: and it is in *this sense* that he uses it in his first epistle to the Corinthians, not only in contrasting the animal with the spiritual nature of man, but

Now, in contrasting the first with the last Adam ; or Adam with Christ : and in so doing, solves the very question under consideration.

ALL THAT GOD MADE OF MAN IS NATURAL.—PAUL'S INTERPRETATION OF GENESIS ii. 7.

103. "Now, we have received," says Paul, "not the spirit of the world, but the Spirit which is of God ; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth ; but which the holy Spirit teacheth, comparing spiritual things with spiritual. But the *psuchikos anthrōpos* [*animal man*] receiveth not the things of the Spirit of God ; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." (1 Cor. ii. 12—14.) In our English version of the New Testament, *psuchikos*, in this and subsequent passages of the same Epistle, which I shall examine, is, without any propriety or definiteness of meaning, rendered "natural." For the word *natural*, in its true sense, is as strictly applicable to the spirit as to the body. All that God made of man, whether corporeal or spiritual, whether pertaining to his bodily or intellectual or moral nature, is equally *natural* : and therefore, to speak of the *natural* man or *natural* body, in contradistinction to a *spiritual* man or *spiritual* body, is absurd. It is true that we speak of the *moral* man in distinction from the *natural* : and with propriety ; because we still include in the meaning of the word *natural*, all the constitutional faculties and powers of man's whole complex nature—as well his intellectual and moral, as his prehensive and locomotive, or upper and lower limbs : and by the word *moral* we mean only his voluntary exercise of his natural faculties and powers, and the inherent results of that exercise. The moral sense, or any intellectual faculty in the human constitution, therefore, is as truly a natural faculty, as any bodily power with which man is constitutionally endowed. It is the *animal* man that receiveth not the things of the Spirit of God, as the context clearly shows : for the Apostle having asserted this of the *psuchikos anthrōpos*, immediately applies the doctrine to the Corinthian proselytes, and affirms of them, "And I, brethren, could not speak unto you as unto *spiritual*, but as unto *sarkikois*—even as unto babes in Christ." Here, it is manifest that *psuchikos* and *sarkikos* are used as convertible terms, to signify the same thing. And, indeed, both of these terms are always used in the New Testament, to distinguish the *animal* man from the *spiritual* : and also *sarx* [*flesh*] from which the adjective *sarkikos* [*carnal*∗] is derived, has, in general, the same signification. Critically speaking, however, there is a nice difference between the New Testament meaning of *psuchikos* and that of *sarkikos*. The former signifies the animal man in distinction from the spiritual, without necessarily including the idea of *depravity* ; the latter signifies the animal man with all his depraved instincts, appetites, propensities, lusts, &c. Thus, in the passage under consideration, the Apostle says to the Corinthians, "For whereas there is among you envying, and strife, and divisions, are ye

∗ Our English word *carnal*, is from the Latin adjective *carnalis*, derived from *caro*, *carnis*, which means *flesh*.

not *sarkikoi*" [*carnal*?] And, again, Rom. vii. 14—24, "We know that the law is *spiritual* but I am *sarkikos*" [*carnal*], have a depraved animal nature—a body of death! so that I do not so perfectly and invariably obey the Spirit, as I would; or, as in the spirit of my mind I desire and determine to. (34). And also, 1 Pet. ii. 11, "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from *sarkikōn 'ēpithumion* [*fleshly lusts*] which war against the soul." (32.) "This I say then (Gal. v. 16, 17), Walk in the *Spirit*, and ye shall not fulfil the lusts of the *flesh*. For the *flesh* lusteth against the Spirit, and the Spirit against the *flesh*; and these are contrary the one to the other; so that ye cannot do the things that ye would." (33.) For (Rom. viii. 5, 6, 7), "They that are after the *flesh* do mind the things of the *flesh*; but they that are after the Spirit, the things of the Spirit. For the minding of the *flesh* is death; but the minding of the Spirit is life and peace; because the minding of the *flesh* is enmity against God; for it is not subject to the law of God:" i.e., the minding of the *flesh* is contrary to the minding of the law of God. And (Gal. v. 24), "They that are Christ's have crucified the *flesh* with the affections and lusts." "I beseech you, therefore, brethren, by the mercies of God (Rom. xii. 1), that ye present your bodies a living sacrifice, holy, acceptable unto God, in spiritual service." (35.) But this nice difference is not always observed, and *psuchikos*, as we have seen (101), is sometimes used to signify the depraved animal sensibilities, appetites, and passions, as affecting or influencing the intellectual and moral character and conduct of man; and *sarkikos*, in some instances, signifies simply the animal nature of man, without necessarily including the idea of depravity. (26.) Thus, 1 Cor. ix. 11, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" i.e., "If ye have received from us those things which minister to your *spiritual* wants, is it not just that we should receive from you those things which minister to our *animal* wants?" (See also Rom. xv. 27.) Nevertheless, whether this difference is observed or not, yet in all cases *psuchikos* and *sarkikos* are used to distinguish the *animal* man from the *spiritual*; and the true rendering of *psuchikos* is "*animal*." And, therefore, in 1 Cor. xv. 42—47, the *sōma psuchikon* is the *animal body* "which is sown in *corruption* and dishonour and weakness, and raised in power and glory, an incorruptible *sōma pneumatikon* [*spiritual body*]. There is a *sōma psuchikon* [*animal body*], and there is a *sōma pneumatikon* [*spiritual body*]. And so it is written, "The first man Adam was *ēis psuchēn zōsan* [*a living animal*]; the last Adam, *ēis pneuma zōopoion* [*a quickening or vivifying Spirit*]. Howbeit, that was not first which is *pneumatikon* [*spiritual*]; but that which is *psuchikon* [*animal*]; and afterward that which is *pneumatikon* [*spiritual*]. The first man is of the earth, earthy; the second man is the Lord from heaven."

104. The apostle here quotes the very language of the Septuagint in relation to Adam, Gen. ii. 7, "*ēis psuchēn zōsan*," a *living animal*; and this, beyond all question, is the true rendering of the Hebrew *nēphēsh 'hāyyā* in Gen. ii. 7, as well as in Gen. i. 20, 21, 24, 30, &c. (96) where it relates to the lower animals: and the true translation of the passage into English is manifestly as follows: "And the Lord God

formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a *living animal*."

105. Let it not be supposed, however, that it is in anywise my object to establish this rendering of the passage in question, in order to prove that man has no *soul*, in our modern sense of the word. I wish to show, what every scholar knows or may know to be true, that the *nephesh 'hāyyā* of the Hebrew text, or *psuchē zōsa* of the Greek, does not distinguish man from other animals. In my Lectures on the Science of Human Life (522, *et seq.*), I believe I have gone as far as any one can go in human science, to prove that man has an immaterial and immortal soul: and I have already shown in this work (72—74) that man was distinguished, by his Creator, from all other animals, in being made in the image and after the likeness of his Maker, in being constituted, organized, and capacitated to receive the mental and moral impress of the Godhead—to be the mental and moral representative of God on earth.

106. Yet, admitting all this, the question still with force and propriety recurs—In what condition did Adam actually commence his earthly existence? No one, surely, who believes in the immateriality and immortality of the human soul, will question that every living child is born with such a soul. Every perfectly formed child is born with all the intellectual and moral faculties of a full-grown man; capable, by a proper exercise of those faculties, of gradually developing, in the progress of life, the intellect and moral character of mature age. Yet, is not every child, at the moment of its birth, entirely destitute of intellect and of all moral character, save that which consists in constitutional faculties and predispositions? With all its innate faculties and powers, then, is the child, at the moment of its birth, when it first receives into its nostrils "the breath of life," sensibly any thing more than a "*living, human animal*?" possessing even yet, but, as it were, dim and shadowy animal consciousness and sensibility and instinctive wants? And, so far as consciousness and manifestation are considered, is it not true, as the Apostle affirms, "That is not *first* which is *spiritual*, but that which is *animal*?"

WHAT GOD CREATES IN MAN, AND WHAT MAN MAKES IN HIMSELF.

107. What then, did God make in man? The human constitution. The combined, organic, and animal, and intellectual, and moral, and spiritual faculties, powers and capacities, by the proper exercise of which all the final causes or ends designed by the Creator are effected. (21.) It might seem presumptuous to affirm that God could not make human mind, independently of the exercise of the mental faculties of man. (18.) But, so far as he has given us capacities to understand his works, and so far as he has made the laws of his actions intelligible to us, it is, in the nature of things, impossible. (7, 20.)* God makes the mental and moral faculties of man; and man makes his own mind, and his own *actual* † moral character. Nevertheless, it is perfectly consistent

* See Graham's Lectures on the Science of Human Life, 530, *et seq.*

† I use the word *actual* here to distinguish the moral character for which the individual is personally responsible, from constitutional faculties, predisposition, &c.

with the nature of things, for God, either by natural or by supernatural means, to excite the constitutional powers of man to such an action as shall result in the prophetic mind, and in the true prophecy; even when the individual himself has no spiritual nor moral assimilation of character, nor concurrence of purpose with God (83); yes, even when the individual does not truly and fully understand the import of the prophecy which he utters. Yet, from constitutional necessity, in every case of inspiration, "the spirit of the prophet is subject to the prophet" (1 Cor. xiv. 32); that is, the individual inspired will always, and necessarily, have ideas, images, and associations in his own mind, and express himself in a language and manner corresponding with the condition and circumstances of his complex nature (64, *et seq.*): but the figures of speech which he uses—the prophetic language which he employs, may have a divine meaning, vastly deeper, and broader, and of far other bearing, than the prophet himself intends or understands. It is also perfectly consistent with the nature of things, for God, by his own instituted means (82, *et seq.*) to inspire the soul of man with his own holy Spirit. But all this is widely different from absolutely endowing a newly-born, or newly-created human being, with a created human mind, in its full development and maturity of knowledge and wisdom.

108. Moreover, such a notion is manifestly incompatible with the Mosaic history of the primitive state of man; every particular of which, relating to the condition and circumstances and actions of our first parents, before and immediately after "the fall," denotes their childlike simplicity, and inexperience, and ignorance; and evinces that they commenced life without "the knowledge of good and evil." The situation in which they were originally placed; the instructions which they received; the nature of the prohibition and of the penalty; the character of the tempter; the mode of the temptation and of the transgression; the confiding simplicity with which Eve listened to the tempter, and with which Adam received "the forbidden fruit" from his wife; the effect which the transgression had on the consciousness of the transgressors; the childlike ignorance of the nature and attributes of God, with which "Adam and his wife hid themselves from the presence of the Lord, among the trees of the garden, because they were naked" (64); the artless simplicity with which they apologized for their disobedience, and the nature of the evils divinely announced to the tempter and the human pair as the consequences of what they had done—all concur in the demonstration of man's infantile ignorance, in his primitive state, concerning the nature and character and purposes of God, and concerning his own nature and relations and interests.

109. Our Saviour, just before he was betrayed, speaking to his disciples of the instructions he had been giving to them concerning spiritual things, said unto them, "These things have I spoken unto you in parables; but the time cometh when I shall no more speak unto you in parables, but I shall show you plainly of the Father. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth."

Was the import of these declarations exhausted in its application to the immediate disciples of Jesus? Evidently not! It was nothing less

than a general and permanent principle, which I have shown (65) to be a law of God, constitutionally established in the nature of things; namely, that the clearness and fulness of divine instructions to man, always and necessarily correspond with man's ability to perceive and understand; or, in other words, God always necessarily, adapts his revelations to the condition and circumstances of man's complex nature. (66.) And hence, it is necessarily true that, if Adam had possessed that high degree of intelligence, that extensiveness of knowledge, that accuracy of understanding in regard to the spiritual nature and moral character and purposes of God, and in regard to his own immortal nature and relations and interests, which many have fancifully supposed; or even, if, in these respects, he had been equal to the most intelligent Christian of the present day, the divine communications to him, and his moral exercises and manifestations in relation to them, would have been of an entirely different character. The moral and religious instructions would have been of that high order which defines the duties and interests growing out of the moral and religious constitutions of man, and out of the moral and spiritual relations which he holds to his Creator and to his fellow creatures: and the motives to obedience would have been of a corresponding nature. The interests and penalties announced, as depending on the moral action of man, would have been explicitly such as are brought to light in the Gospel; and the convictions, and contrition, or remorse, which would have followed the transgression, would have been such as evince a clear and deep perception of the sinfulness of transgressing the spiritual and righteous law of an infinitely good and holy God.

110. But, instead of such a state and manifestation of things, we see Adam and his wife, in a state of childlike innocence and unconscious nakedness, without the knowledge of good and evil, placed in a garden to dress it and to keep it, and divinely informed that some of the fruits of that garden were adapted to their alimentary wants, and therefore, these were their natural and proper food; and of these, they might freely eat: but of a certain kind of fruit in the garden, they must not eat nor touch, lest they died; that the woman yielding to the suggestions of the tempter, without any apparent hesitation of mind or scruple of conscience, took of the forbidden fruit and did eat; and gave also unto her husband with her, who, without expressing any disapprobation of her conduct, or evincing any unwillingness to comply with her wishes, readily partook with her in the transgression. And, when they had experienced the immediate effects of what they had eaten, what were the consequences, so far as their consciousness and conduct are considered? To what knowledge did they attain? To what perceptions of truth were their eyes opened? Did they perceive that they had sinned against a spiritual and holy God? that they had ruined their own souls, and brought death and eternal ruin on all their posterity? And were they overwhelmed with spiritual convictions of, and godly sorrow for their sin? Did they seek the divine presence, and prostrate themselves in the dust before God, and cry out, in the bitter anguish of their spirits, "O God! we have disobeyed thy holy commandment! We have sinned against thee and against our own souls; and now we

loathe and abhor ourselves, and feel that we are not worthy to appear before thee; but deserve to be cast out from thy presence for ever!" No: nothing of this! But, "the eyes of them both were opened, and they knew that they were *naked*: and they fastened the small branches of the fig-tree together, and made themselves girdles for their loins. And they heard the voice of the Lord God walking in the garden, in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid!" But why was Adam afraid? why did he hide himself among the trees of the garden? Was it because he rightly understood the character of God, and had true convictions of sin, and could not come into the divine presence with all his guilt upon him? No! But he was afraid and hid himself because he was *naked*!

111. Now, is it in the nature of things possible that, if Adam had possessed even the intelligence of an enlightened Christian of the present day, concerning the nature and attributes of God, if he had had any just notions of the divine spirituality and ubiquity and prescience, he would have attempted to hide himself, among the trees of the garden, from the all-seeing eye of Jehovah, because he was *naked*? But, if Adam was mentally and morally a mere infant, nothing could be more true to nature than his behaviour. He acted just as a little child would act now in similar circumstances. "He thought as a child, he felt as a child, he understood as a child, and he spoke as a child." (64.) And God said unto him, "Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee thou shouldst not eat?" Mark the childlike simplicity of the reply. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said *nā'hash* beguiled me and I did eat." And the Lord God said unto *nā'hash*, What? "Thou fallen spirit! Thou arch-adversary! because thou hast seduced the human pair into sin, and thereby brought death and eternal ruin on the human kind, thou shalt endure a deeper misery, a fiercer remorse in the eternal hell of thine own ungodly mind?" No: nothing of this. But (according to our English version), "Because thou hast done this, thou art cursed above all cattle and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

112. And now, what did God say to the human pair? Did he speak to them of the enormity of their sin against him, and against their own souls, and the souls of all their posterity? Did he talk to them of spiritual death, and of the retributions of eternity; and of the covenant of grace and its economy of salvation? No: but, adapting his revelations to the condition and circumstances of their complex nature (66), he simply announced to them the natural and necessary, temporal and sensible consequences of their transgression. (23.) "Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in suffering and pain thou shalt bring forth children; and thy desire shall be to

thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; with toil and fatigue shalt thou eat of it all the days of thy life. Thorns also, and thistles, shall it bring forth to thee, and thou shalt eat of the herb of the field—the products of tillage. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”

113. Let it be remembered that, I do not in any measure call in question the spiritual import of the original language of this portion of the Sacred Record, nor deny that it was, in the divine meaning and purpose, all that the most spiritual-minded Christian ever understood it to be. But it is fully evident from every view of the subject, that Adam had no notion of any meaning to it beyond that which lay, obviously, on its very face, and related exclusively to a bodily and temporal experience, which terminated with his return to the dust from which he was taken (64): and even this notion of inexperienced bodily and temporal evil was necessarily very dim and indistinct. For, as Paul declares to the Corinthians (103), The *psuchikos anthropos* [animal man] receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned; and it is written, The first man Adam was made *ēis psuchēn zōsan* [a living animal:] of the earth, earthy: for that was not first which is *spiritual*, but that which is *animal*: and afterward that which is *spiritual*.” Indeed, nothing can be more manifest than that, the apostle Paul, in contrasting the progenitor of our species with the Lord Jesus Christ, intended to represent “the first Adam,” as commencing his existence a mere *human animal*: with all the elements and powers of the human constitution perfect, with faculties and capacities for the development of a Godlike intellectual and moral and spiritual character; but in a state of intellectual and moral and spiritual infancy; full of the consciousness of animal existence and sensibilities and wants; actuated by animal appetites and desires; and transmitting to his posterity a nature, of which it is always truly predicable—that is not *first* which is *spiritual*, but that which is *animal*. (27.)

ORIGIN OF HUMAN LANGUAGE.

114. Having fully shown that Adam commenced his existence in a state of mental and moral infancy, it is hardly necessary that I should say any thing in refutation of the fanciful, and even absurd notion, that he received, at his creation, the divine endowment of a rich and perfect language, adapted to the use of a highly intelligent being (95): and more especially, as the Mosaic Record neither expresses nor intimates any such idea; but, on the contrary, affords a clear and very conclusive inference against such a notion. For the Sacred Record informs us, Gen. ii. 19, that, “the Lord God brought unto Adam every beast of the field and every fowl of the air which he had formed out of the ground, to see what Adam would call them: and whatsoever Adam called every living creature, that was the name thereof.” And here

it is important, not only in reference to the particular question now under consideration, but also, in reference to the general argument before us, that I should enter somewhat extensively, into two or three explanations concerning the interpretation of this and other passages of Scripture which may come under our notice.

115. In the first place, then, it is perfectly evident that, at least, the first portion of the Mosaic Record, comprising the first ten or eleven chapters of Genesis, has not, throughout, the unity, consecutiveness and chronological order of a single, original and systematic history, of primeval things; but is manifestly fragmentary, and, in all reasonable probability, made up, under divine guidance, of portions of different sacred traditions, or perhaps, compiled from written documents, or symbolical records made at a much earlier period, without a strict regard to chronological accuracy, and transmitted in the patriarchal line through Noah and Abraham to Moses. Be this as it may, however, it is certain that the second* and third chapters of Genesis, are not a regular continuation of the history of things, from the first chapter to the fourth, but, in a style strikingly different from that which precedes and succeeds them, and in language, sometimes literal in meaning and minute in detail, and at other times highly figurative and exceedingly summary and comprehensive in signification, they present an irregular tissue of fragments, which are arranged in the text with little regard to chronological order. Some of these fragments are but repetitions of portions of the first chapter concerning the original creation and state of things; and others give a more particular account of the primitive condition and circumstances and conduct of man: some relate immediately to the first human pair as individuals; and others, without limitation of time or place, relate to man as a species.

116. In the second place, the word *ādam*, which is used in the Hebrew Scriptures about five hundred times in relation to human beings, means *man* as a species rather than as an individual; and in the original text, does not, by its own proper signification, distinguish the progenitor of our race from others of the human kind. While he was the only one of the kind—the whole of human nature—he was, as a species, distinguished from the rest of the animal creation, by the word or name *ādam*: and after the species had become numerous, the same word still signified the whole, as a species, just as our English word *man* does. Thus: God said, “Let us make *ādam* in our image, after our likeness, and let them have dominion,” &c. “So God created *hā ādam* in his image,” &c., “male and female created he them; and *hā ādam* became a living creature.” (Gen. i. 26, 27; ii. 7.) “This is the book of the generations of *ādam*. In the day that God created *ādam*, in the likeness of God made he him. Male and female created he them; and blessed them, and called their name *ādam*, in the day when they were created.” (Gen. v. 1, 2.) “And it came to pass when *hā ādam* [*men*] began to multiply on the face of the earth, and daughters were born unto them, that the sons of the gods [*ēlōhim*, Psalm. lxxxii. 6; John x. 34, 35] saw the daughters of *hā ādam* [*men*] that they were fair; and they took them wives of all which they chose.

* The first chapter of Genesis properly includes the first three verses of the second chapter.

the Lord said, My Spirit shall not always strive with *bhā ādam*,], for that he also is flesh : yet his days shall be an hundred and y years. And God saw that the wickedness of *hā ādam* [*man*] great in the earth, &c., and it repented the Lord that he had made *ādam* [*man*] on the earth," &c. ; "and the Lord said, I will destroy *ādam* [*man*] whom I have created, from the face of the earth."

vi. 1, 2, 3, 5, 6, 7. "And the Lord said in his heart, I will not curse the ground any more for the sake of *hā ādam* [*man*]. (Gen. 21.) "And surely your blood of your lives will I require at the of *hā ādam* [*man*] : and at the hand of every *ish* [*man's*] brother require the life of *hā ādam* [*man*]. Whoso sheddeth the blood of *ādam* [*man*,] by *bā ādam* [*man*] shall his blood be shed ; for in image of God made he *hā ādam*" [*man*]. (Gen. ix. 5, 6.) In the first five or six chapters of Genesis in the original, there is a strict regard must be had to connection and circumstances, in order to determine whether the word *ādam* signifies *man* in the individual person of our first parent, or *man* as a species, without reference to any individual : and accordingly, our translators have retained the Hebrew word *Adam*, or rendered it *man*, in our English version, as they judged would best give the meaning of the original text : for, in every instance, the word *man*, in these chapters, represents the Hebrew word *ādam* in the original.

7. In the third place, it is in accordance with the constitutional law which God has established in the nature of things (57, *et seq.*), that man, in a certain state, or condition and circumstances of his complex nature (21, *et seq.*), necessarily contemplates, understands, and speaks of the events of divine providence and of all ordinary attributes, endowments, and properties of created things, and the effects of the immediate, personal agency of the Deity. (82.) Hence, this is the general usage of the Hebrew Scriptures, and of the writings of greatest antiquity ; and the general usage of man, in the same condition and circumstances of his nature, in every period of time and in every part of the world. And these constitutional laws cannot be nullified by any direct revelation from God to man : for, as we have seen (66) however full and definite may be the divine import of a revelation, yet, man always, from constitutional necessity, understands that revelation, according to the condition and circumstances of his complex nature.

3. With these explanations before us, if we turn to the third chapter of Genesis, we shall readily perceive that the thread of the narrative preceding the nineteenth verse and following the twentieth, is suddenly broken off by the fragment comprising the nineteenth verse and most of the twentieth : that this fragment, so far, at least, as it respects the creation of the beasts of the field, and the fowls of the air, is entirely out of chronological order ; and does not, in any respect, appear to be a record of what actually took place between the point of time at which the Lord God said, "It is not good that man should be alone : I will make an help meet for him ;" and the point at which the Lord God caused a deep sleep to fall upon man, and took a rib from his side and made a woman. On the contrary, the whole fragment seems to have a general, explicative sense, without any definiteness as to time

and place. When, therefore, we read in the nineteenth verse of the second chapter of Genesis, that, out of the ground the Lord God formed every beast of the field and every fowl of the air, and brought them unto *hā ādam* [*man*] to see what he would call them: and whatsoever *hā ādam* [*man*] called every living creature that was the name thereof—we are not, according to any correct rule of exegesis, to understand that, after God had created man and planted a garden for him, and put him into it to dress it and to keep it, and instructed him what to eat and what not to eat; and said, “It is not good that man should be alone; I will make an help meet for him,” he then, at that particular point of time, formed out of the ground, every beast of the field, and every fowl of the air, and, in a personal and visible form (78), or by some exercise of miraculous power, immediately and at once, gathered all the animals which he had made, around man, to see what he would call them. Nor does the language of this fragment necessarily, or even probably, mean that, all the beasts of the field and fowls of the air, then in existence, were at any time gathered, by an immediate personal or miraculous act of God, around our first parent to receive their names from him (6): but it is perfectly consistent with every true principle of interpretation, to understand this fragment to mean that, in the course of divine providence, the different species of the lower animals were brought under the notice of the human species, and were named by *man*. And the time during which God was thus bringing the beasts of the field and the fowls of the air to man, to see what he would call them, may, in strict accordance with the idiom of the Mosaic Record, be understood to have extended through the whole period of our first parent’s earthly existence; and even much longer, without doing any violence to the structure and import of the text.

119. The true idea, derived from a correct interpretation of the Mosaic Record, concerning the primitive language of man, therefore, is perfectly consistent with the natural philosophy of things: namely, that man, in the progress of his experience, and by the natural exercise of his own vocal and mental powers, gradually associated articulate sounds with his sensible perceptions, and with his internal affections, reflections and emotions, and thus, by degrees, formed a language adapted to his condition and circumstances. (98.)

THE STATE IN WHICH ADAM ACTUALLY COMMENCED HIS EXISTENCE.

120. Taking the most pleasing as well as the most accurate view of the case, then, Adam was created perfect in all his constitutional faculties and powers. His bodily organization and form were perfect—symmetrical and beautiful; his intellectual and moral and religious faculties, powers, and capacities were of the highest and noblest order, compatible with the “earthiness” of his corporeal nature and with his human state (22); but he awoke to the consciousness of his existence, and opened his percipient senses on external things, even as a new-born infant, with only this difference—Adam commenced his existence in the full development and vigor of his organization, in the full strength of his mental and moral faculties, ripe for the most energetic and effective action and attainment: but his intellect was, in no measure, developed,

and he had no moral character, save that which consisted in constitutional elements, and in native holiness, or, moral and spiritual and physiological cleanness from sin and depravity. (26.) His intellectual development and moral character, from the nature of things, could only result from his own exercise of his intellectual and moral faculties. (107.) This exercise was vastly more vigorous and efficient than that of an infant, and consequently his progress in the attainment of knowledge, and in the general development of the intellectual and moral man, was commensurately more rapid. But still, as an infant learns to know its mother's person, long before it has any notions of her mental nature, and learns to love, and fear, and obey her, long before it has the least idea of her moral qualities, so Adam, in his mental and moral infancy, knew and loved and feared and obeyed God as his superior and as his governor and protector, long before he had the most shadowy notion of his spiritual nature and moral character.

121. Indeed, as we have seen (64), there was, in the nature of things, no possible way by which Adam could attain to correct notions of the spiritual nature and moral attributes of God, except through his own intellectual and moral consciousness, exercise and experience. Just in proportion as he, through his own mental and moral development and experience, came to accurate notions of purely intellectual and moral qualities, so he was able to entertain correct notions of spirit, truth, justice, goodness, &c., and to associate these in the complex abstract idea of God. (66.) Hence, from constitutional necessity (18), Adam's notions of God were, at first, little more than an indistinct impression of, and reverence for, a superior power or force: and this power or force became, to Adam's understanding, more and more intelligent, and more and more a Being of will and purpose and moral attributes, in proportion as Adam became more and more an intellectual and moral being. Or, in other words, in proportion as the intellectual and moral man was developed in Adam, the Godhead was actually revealed to him: according to that constitutional law of Nature (4) asserted by Christ to his disciples; "When the Spirit of truth has come into your souls, he shall take of mine and show it unto you:" or, in proportion as the Spirit of truth possesses your souls, enlightens your understanding, and rules your whole nature, will the Godhead in me be revealed to you. (109.) And the Mosaic Record, in perfect harmony with this natural philosophy and constitutional economy of things, represents the intercourse and interlocution between God and Adam, as, in all respects, adapted to an intellectual and moral infant, who was made *le nephesh 'hăyyā—ēis psuchēn zōsan*—a living animal, of the earth, earthy; in whom, that was not first which is spiritual, but that which is animal. (103.) Moreover, all this is strictly consistent with what we have seen to be the primary purpose of God in the creation and earthly existence of man (69, *et seq.*); which was not that he should start on his terrestrial career, with high endowments of knowledge and wisdom; but that he should commence his existence as the highest species in the animal kingdom (16), and by the proper exercise of his constitutional powers, develope, in the progress and duties of life, a Godlike intellect and moral character; and, in so doing, develope and establish, in the human world, the moral and spiritual kingdom of heaven. (74.)

ADAM WAS INSTINCTIVELY IN THE KINGDOM OF GOD.

122. But it may be demanded, If Adam commenced his existence in such a state of intellectual and moral infancy, how then, can it, with any propriety, be said that he was, before his first act of disobedience, in the kingdom of God; and that, by that act of disobedience, he revolted from that kingdom, and "fell into a state of sin and misery?" We have seen (21) that man has a complex nature; and that every faculty and power of his nature is instituted upon fixed, constitutional principles: and that these constitutional principles are established in perfect harmony and systematic unity; and with determinate relations to the nature and character of God, and of created things (23): so that, all the laws of God, relating to man, are constitutionally established in the nature of things. (4.) We have seen also (93), that from a necessity in the divine constitution and economy of things, truth is the seminal principle, and the only seminal principle of the Spirit of God in the soul of man; that every law of God in Nature is a law or principle of truth; and consequently, every constitutional law in the whole complex nature of man, is a law of divine truth—an institution of the divine will—a commandment of God: and man's obedience to it is as truly the will of God, and as essential to his own good, as if it was an express statute in the revealed word of God (92); and so far as he does obey it, in the spirit of it, he is in harmony with God—he is under the spiritual government of God, and cherishes the life of God in his own soul, and secures the good of his whole nature: and this is equally true, whether he obeys the truth understandingly or instinctively. And all the attributes of God unite to make it certain (18) that, in that state in which man came from the hands of his Maker, perfect in his organization, and perfectly pure; such was the balance between his intellectual faculties, and moral and religious instincts, and animal propensities, and such the adjustment of each and all of these with reference to the ends for which they were instituted, that the religious and moral and animal instincts all concurred (26) to prompt man to obey the constitutional laws of his nature; and, while such was the state of things, Adam, even with extremely limited knowledge, and an infantile understanding of abstract principles, and moral qualities, lived instinctively rather than intelligently in harmony with God—under his spiritual government—obedient to his holy will. Yet, the animal nature of man, being the basis of his human existence (32), and all its appetites, propensities, and wants, acting upon his mental faculties in such a manner, as naturally to cause his mind to concur with, and seek the satisfaction of those appetites, propensities, and wants (26—29), Adam was, from constitutional necessity (18), ever liable to temptation and seduction "through the flesh;" and hence, according to the Mosaic Record, this was the very point which God fortified by prohibition, and the very point at which the tempter made his successful attack on human nature. [See also, Gen. vi. 3, and Rom. viii. 3.]

123. Having thus fully contemplated the state in which the progenitor of our species commenced his existence, we are now led to consider the nature of the primitive prohibition of God, and the transgression or "fall of man," as recorded by Moses. In so succinct and summary an account, as Moses has given us, of the origin of things, and of the primitive family of man; and given it, too—as is believed—under divine guidance, on the authority of sacred tradition, or written documents (115), and in a language peculiar to the intellectual and moral state of those times (107), it is evident that a large allowance must be made for the allegorical import of the language employed to represent, as it were, by a few comprehensive figures, a wide extent of historical truth. The Mosaic History—probably in accordance with one fragment of sacred tradition, or perhaps, symbolical record by some of the earlier patriarchs, and possibly of primeval origin—informs us, in a general manner, that God created the heaven and the earth, and all the heavenly bodies, and the different species of vegetables and animals, and, last of all, he created man, male and female, in his own image, and blessed them, and said unto them, "Be fruitful and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which, is the fruit of a tree yielding seed; to you it shall be for food."

124. Here, then, let it be particularly observed, that, according to the first and most consecutive portion of the Mosaic Record concerning the origin and primitive state of things, man, male and female, is the crowning work of creation—the last creature which God made; and his dominion, by divine constitution and commission, extends over the whole earth, including the mineral, vegetable, and animal kingdoms (74); and he is instructed to be fruitful and multiply, and replenish the earth and subdue it: and every herb bearing seed which is upon the face of all the earth, and every tree, in the which, is the fruit of a tree yielding seed, are, by divine constitution and appointment, given to man as his natural and appropriate food.

125. In accordance, probably, with another fragment of sacred tradition, or another symbolical record, whose language has, evidently, a more figurative sense and allegorical import (115), the Mosaic History informs us, more particularly, that "the Lord God formed man of the dust of the ground; and planted a garden eastward in Eden, and caused to grow out of the ground every tree that is pleasant to the sight, and good for food; the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil. And he took the man and put him into the garden of Eden to dress it, and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof," *mōth tāmūth* [*dying thou shalt or wilt die,*] a Hebrew idiom, which means, *thou*

wilt begin to die. And now, according to this portion of the Mosaic Record, the Lord God said, "It is not good that man should be alone; I will make him an help meet for him." Before executing this purpose, however, the Lord God formed out of the ground every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them: and after Adam had given names to all the animals, the Lord God caused a deep sleep to fall upon Adam and took one of his ribs and made a woman and brought her unto him.

126. Now, it is obvious, at the first glance, that, if both of these portions of the Mosaic Record are taken in the literal sense of the language, as parts of the same continuous and consecutive historical narrative, there is a discrepancy between them, utterly irreconcilable with the idea of divine inspiration. But, we have seen (115), that the second and third chapters of Genesis are not a regular continuation of the history of things, from the first chapter to the fourth, but an irregular tissue of fragments, which are arranged in the text with little regard to chronological order; and in a language peculiar to that state of human nature with which it co-existed (119); consisting, in part, of words of literal meaning, and, in part, of words of highly figurative signification, or allegorical import.* If, therefore, we consider the first portion of the Mosaic Record which I have cited above, from the first chapter of Genesis (123), as a simple historical narrative; and the second portion, from the second chapter (125), as an explicative supplement or addition to the first, and of partly literal and partly allegorical import, we shall at once remove all discrepancies, and render the whole perfectly compatible with the idea of divine authority for the true meaning of the Mosaic Record (107): and the only difficulty which will remain will be that of coming, with entire certainty, to the true meaning of the language which has an allegorical signification. And this difficulty will, I believe, be found to be vastly less than is generally imagined.

EVERY LAW OF NATURE A LAW OF GOD.—NATURE THE FIRST GREAT VOLUME OF DIVINE REVELATION.—NATURE AND THE WORD ONE GREAT SYSTEM OF DIVINE REVELATION.

127. We have seen (4, 93,) that, the eternal and infinite Jehovah is the omnipotent and intelligent First Cause of all things; that Nature is his own handiwork; and every law and principle and property of Nature is the inscription of his omnific will and purpose: that if the Bible is, in truth, a record of divine Revelation, the God of the Bible and the God of Nature, are one and the same Being; that Nature, when rightly understood and interpreted, is as truly a revelation of God, as the word of divine inspiration is; and that every law of Nature is as truly a law of God, and, when accurately ascertained, is as truly obligatory in all its bearings upon man, as any law or word of Revelation.

* The "primitive writing of Egypt," says a learned writer, "is neither entirely representative, nor entirely ideagraphic; i.e., using a mixture of figurative and symbolical characters: nor is it entirely phonetic. But it is a complex system—a mode of writing at once figurative, symbolical and phonetic, in the same text, the same phrase, and even in one and the same word." And of this description, was probably the primitive, patriarchal record (115), from which Moses derived the matter of the second and third chapters of Genesis.

We have seen also (60) that the history of the human world, when accurately understood, is as true and infallible a revelation of the laws of God, concerning man, as, in the nature of things, can possibly be made; and whether we come to a knowledge of these laws, by a direct, supernatural revelation or by investigation and experience, they are equally the laws of God, and equally authoritative to man. Nature, therefore, is, in truth, the first great volume of divine Revelation, in which the deeply written will of God lies ever ready to be disclosed to the human mind by the true developments of science. The Revealed Word is but a Supplement to this first great Volume, containing, principally, divine instructions concerning moral and spiritual things, which Nature speaks not of, or but faintly implies, or dimly indicates. What is wanting in Nature, therefore, is in the Word; and what is not in the Word is in Nature. And hence, Nature and the written Word together, make complete the one great system of divine Revelation to man: and hence also, the truth of Nature, and the true meaning of the Revealed Word, must be in harmony. Nature, however, is more the volume of *knowledge*, and the Revealed Word is more the volume of *faith*. In all things, therefore, concerning which the Revealed Word is silent, we are to look to Nature for the truth; and when the Word does not fully explain itself, we are legitimately led to Nature for the explanation. And, indeed, it is a glorious and incontrovertible truth, that every advancement in the true knowledge of Nature—all true progress in the natural sciences, increases the light which beams upon the pages of the Revealed Word, and enables him who, in humble docility, is guided by the holy Spirit of truth, to look deeper and deeper into the divine Mind and more and more clearly and fully to understand the will and purposes of God. (109.)

128. We are ever accustomed to look up to the ancients, and especially of the patriarchal and Hebrew line, as being nearer to God, and better understanding his nature and character and purposes, than any of the human family who have existed in these later periods of time. But this is exactly the reverse of truth: for, as we have seen (109), it is a law of constitutional necessity, continually demonstrated in Nature, and repeatedly affirmed in the inspired Word, that, always in proportion as the intellectual and moral and spiritual man is truly developed, the true God is revealed to him (121): and hence, as a general fact, God has been continually becoming more and more clearly, truly and fully revealed to the human mind, from the creation of Adam, to the present hour. In Christ, "all fulness dwelt;" and the apostles, and the prophets before them, were distinguished instruments by which God gave forth the verbal embodiment of great truths to the world, to be more fully discerned and better understood by later generations (107): yet, no mere man of earlier times—not even the prophets and apostles—ever had so full, so clear, so perfect a conception of the Godhead, as the most holy and enlightened children of God of the present age. The nominally Christian world, it is true, has made but sorry proficiency in the knowledge of divine things, for nineteen hundred years; and most that call themselves Christians are still, like the Hebrew proselytes in the days of Paul, "such as have need of milk and not of solid food;" or, as the *Corinthian* proselytes, to whom the apostle "could not

as unto spiritual, but as unto carnal, even as unto babes in Christ." Nevertheless, the true disciples of Christ have, from generation to generation, continually realized the verity of his promise, that, the Spirit of truth should guide his followers more and more deeply into divine truth and more and more clearly reveal to them the fulness of the divinity in him. To turn from the present to antiquity, therefore, for light by which to read the Oracles of God, is like turning from the bright noon of day to the morning mist; or, from the glorious effulgence of the Shechinah within the veil to the dim radiance of the candles of the outer sanctuary.

129. Since, therefore, the simple historical narrative of the Mosaic Record informs us, in a general manner, God created man, male and female, in his own image, and gave him dominion over all the earth, and over the vegetable and animal kingdoms (74), and bade him be fruitful and multiply and replenish the earth and subdue it, and gave him every herb bearing seed, which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed for his food; and since the fragmentary, supplemental and explicative portion of the Record (126) informs us, in a more figurative language, that, God planted a garden eastward in Eden, and caused to grow out of the ground, every tree that is pleasant to the sight and good for food: the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil; and put the man into the garden to dress it and to keep it, and commanded him, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou wilt begin to die; that the woman yielding to the suggestions of the tempter, took of the forbidden fruit and did eat, and gave also unto her husband with her, and he did eat; and the eyes of them both were opened, and they knew that they were naked: and since the Revealed Word neither explicitly nor implicitly informs us what this tree of knowledge of good and evil was; and since what is not in the Revealed Word is in Nature, which is the first great volume of divine Revelation (127), we are legitimately led to the volume of Nature for a solution of this question, and for the ascertainment of the ground on which the primal prohibition was made.

GOD IMPOSES NO ABSOLUTE AND ARBITRARY LAWS ON MAN.—THE PRIMAL PROHIBITION A LAW OF BENEVOLENCE FOUNDED IN THE NATURE OF THINGS.—THE KNOWLEDGE GOD WOULD KEEP MAN FROM.

130. And, in the full and clear revelations which we, in this nineteenth century of the Christian dispensation, have of God in his word and in his works and providence, are we not manifestly bound so to interpret the letter of a particular part of revelation, that it will harmonize perfectly with the general scope and spirit of the Revealed Word as a whole, and with all we know of the divine character and government and purposes, from the revelations of God in his works? (4, 60.) And does not all we know of God and Nature teach us that, every divine law relating to man is, with infinite wisdom and benevolence, founded in the nature of things, for human good (92)? that God imposes no

arbitrary and despotic law on man, merely to test his moral character (18): but that, every moral statute and precept and admonition of Revelation is founded on and in perfect harmony with the laws of constitution and relation divinely established in the nature of things? (23.) And do we not know that man is constitutionally capacitated by the hand of his Maker, for knowledge (73)? and that his individual and social, temporal and eternal good requires that he should, according to the general teaching of the Scriptures, grow in knowledge and in understanding? (74.) It cannot be, therefore, that God prohibited man's attainments in knowledge, in the purely intellectual signification of the word. Nor can it be that, God was unwilling that man should know good, or that he should so understand evil, as to be even Godlike in his power to distinguish between good and evil. But, such is the nature of things, that there is a kind of knowledge which man cannot attain to by *experience*, without injuring his whole nature, without *beginning to die*: and therefore, the constitutional laws of God in Nature (4) are against man's making such attainments in knowledge: and we have seen (92) that, every constitutional law in the whole complex nature of man (21) is a principle of divine truth—an institution of the divine will—a commandment of God; and man's obedience to it is as truly the will of God, and as essential to his own good, as if it was an express statute in the revealed word of God. This, then, is the kind of knowledge which God has, in the constitutional laws of Nature, prohibited; *the knowledge of good and evil*, acquired by an experience, which, from the nature of things, is necessarily attended with pernicious effects. And let it be remembered that, the prohibition is included in the dietetic regimen prescribed for man. "Of every tree of the garden thou mayest freely eat; but of the *'ēts hādda'āth tōbh wā rā*—"tree of the knowledge of good and evil," *lō tōchāl*—"thou shalt not eat." The prohibition, therefore, primarily relates to sensual experience—the exercise, or indulgence of animal appetite; and the penal consequence announced, is of a corresponding nature:—In the day that thou eatest thereof, *mōth tāmūth*—"thou wilt begin to die;" or, as Eve repeats it to the tempter, ye shall not eat of it, neither shall ye touch it, *pēn temūthūn*—"lest ye die."

THE NATURE OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, AND
THE NATURE OF THE TEMPTER.

131. Moreover, the *da'āh tōbh wā rā*—"knowledge of good and evil," evidently relates to a sensual experience. Every Hebrew scholar is aware that the Hebrew verb *yādhā'*, which our translators have rendered "*know*," with its derivative *da'āth*, "*knowledge*," is primarily of a sensual import, and means that consciousness or perception which man has of any thing, or knowledge which he acquires, by the exercise of the animal sensibilities, by sensual experience. Indeed, there is scarcely any one thing which this verb more frequently signifies in the Hebrew text, than the exercise or indulgence of a merely animal appetite, as *we hā ādam yādhā' ēth' hāvvā ishtō* (Gen. iv. 1); and its higher and more purely intellectual, or metaphysical signification, which is manifestly *secondary*, was gradually superinduced in the pro-

gress of intellectual and moral development. (98.) And the same is true of the terms used to designate the qualities of what is known or experienced—*tōbh wā rā*—*good and evil*; both of which primarily relate to an experience pertaining to man's animal nature (32), and without any reference to the abstract moral qualities, good and evil; *tōbh* signifying a state of agreeable consciousness, enjoyment, satisfaction, pleasure, well-being; literally *he feels well*; and *rū'a* signifying a disagreeable or unpleasant consciousness; a state of depression, sadness, degeneracy; an experience of ill; a suffering of injury, or of pernicious effects.

132. Again, the character of the tempter, and the nature of the influence which he exerted upon Eve, and of the curse which was pronounced upon him, all concur to prove that the tree of knowledge of good and evil related to sensual experience. For, to assume that the *nā'hash* of the Mosaic Record literally means a serpent or any other mere animal, is to plunge into many and great difficulties, which admit of no satisfactory explanations. If we suppose that the fruit of the tree, of which the human pair were forbidden to eat, was the natural and appropriate food of an animal called *nā'hash*, and that Eve, seeing this animal eat of the tree without experiencing any injury, inferred that she also might eat of it with impunity, it is obvious that, in such a case the animal would be nowise blameworthy, and that, to punish him for what he did, would be unjust and cruel. Or, if we suppose that *nā'hash* was an animal originally possessing an erect form and the power of speech, and that he literally conversed with Eve, in the manner described in the Mosaic Record, it then becomes necessary to assume that the animal was transformed and greatly degraded in his nature, as a punishment for his wickedness. But the Record warrants no such assumption: besides, this would be wholly contrary to the idea strongly implied in subsequent Scriptures, and particularly in the New Testament, and generally entertained by the Hebrew and Christian world, that, in a spiritual and peculiar sense, the seed of the woman—the Messiah—should be wounded by *nā'hash*, and in turn, should bruise his head. Or, if we suppose that the great Adversary—the Spirit of evil, entered into the serpent, or some other animal called *nā'hash*, and spoke and acted in and through that animal, in tempting Eve, our position is without any authority from the Mosaic Record, which neither expresses, implies, nor intimates such an idea. Besides, in such a case, the curse pronounced on *nā'hash* would be manifestly unjust and absurd.

133. *Nā'hash*, therefore, cannot mean literally a mere serpent, nor any other mere animal: nor a serpent, nor any other animal possessed and actuated by Satan. And it is well known to every Hebrew scholar, that the word *nā'hash* has no signification which relates to the bodily form or motion, or any visible properties of a serpent, or any other animal; but, it radically and primarily means to perceive or view attentively; to search or scrutinize closely; to find out, or acquire knowledge by experience. Thus, in Gen. xxx. 27, *nihāshtī*—*I have experienced, or learned by experience*. Yet it is evident that the serpent is figuratively alluded to in the curse pronounced on *nā'hash*; and there is reason to believe that, in the primitive symbolical record (123), from which Moses, under divine guidance, probably took this portion of his

history, the figure of a serpent was the symbol used to represent *nā'hash*.

134. According to our English version of the Scriptures, *nā'hash*, or the serpent "was more *subtle* than any beast of the field, which the Lord God had made." And we have this rendering, because the word here translated *subtle* is found to have that meaning in the later Hebrew Scriptures. But we have seen (98) that it is not a correct method of Biblical interpretation, to determine the meaning of a word in the book of Genesis, by the use of language long after this book was written. The true method is to determine the meaning of a word by the grammatical structure of the text, the use of language in the same book and in the same age, by the circumstances of the case, and by the nature of things. (127.)

135. It is a matter of common knowledge that the division of the several books of the Bible into chapters and verses is of comparatively recent date, and the vowel points of the Hebrew Scriptures are not of very great antiquity. If, therefore, we begin at the last verse of the second chapter of Genesis and proceed according to the original and true connection of the Hebrew text, we shall read as follows: "And they were both '*ārūmim* [*naked*], the man and his wife, and they were not ashamed. Also, *hānnā'hash* was '*ārūm* more than any *hāyyāth* "*life, or live*" [*thing*] of the field, which the Lord God had made." And this *nā'hash* had such an influence upon the woman that she ate of the forbidden fruit, and gave also to her husband, and he ate; "and the eyes of them both were opened, and they knew, or were conscious that they were '*ērūmmim* [*naked*]." And when they were called into the presence of the Lord, Adam said, I heard thy voice in the garden and was afraid because I was '*ērōm* [*naked*], and I hid myself. And God said, Who told thee that thou wast '*ērōm* [*naked*]? Here then we find that, radically the same word is used five times, in the same connection, concerning the same subject, and evidently with reference to the same idea. And here, only, does the word occur, in anything like the same form and signification, in the book of Genesis; and it very rarely occurs in the five books of Moses. Moreover, it is evident that the original writer intended to predicate the same thing of the human pair and of *nā'hash* with only this difference, the word is used with more intensity of meaning in relation to the latter than to the former. The man and his wife were both unconsciously naked. Also *nā'hash* was naked more than any live thing of the field, which the Lord God had made.

136. Now, it must be remembered that, at the time when this record was originally made, such was the state of the intellectual and moral man, as to development, and such was the corresponding state of language (119), that, nearly every word used in human speech was of import which related primarily to the senses; or, signified physical and animal properties; and, consequently, the nearest approach which they could make, in idea and expression, to spiritual things or qualities, was to contemplate and speak of them as incarnated, and as manifested in the flesh. Hence we find the primitive Scriptures vesting God with all the attributes of man (64); and every term they use to designate the character and actions of the Deity relates, in its primary sense, to the nature, condition, circumstances, actions or affections of human

beings. (60.) Thus the verb *kādāsh* with its derivatives, which primarily means cleanness of body, clothes, food, habitation, place, &c., is applied to God, to signify the cleanness of his nature and character, and his abhorrence of all uncleanness. And God, through Moses, in accordance with the constitutional laws which govern divine revelations (66, 107), uses the same term in relation to himself, and commands the Jews to wash their bodies and clothes, and put every unclean thing out of their camp, because he is a clean, or holy God, and will not dwell with them nor walk in the midst of them, if he sees any uncleanness amongst them. And, in this manner, nearly every term in the early Hebrew Scriptures, which primarily relates to the physical, animal, intellectual or moral nature of man, is applied to God in relation to the divine person, manifestations and conduct.

137. When, therefore, the primitive record was made (123) that "*nā'hash* was '*ārūm* more than any live thing of the field which the Lord God had made," it was undoubtedly the nearest approach which man could then make, in idea and expression, to a spirit, or spiritual agent or influence. *Na'hash* was *naked*, not only as to bodily clothing, but naked as to the body itself. And every sound Biblical scholar is aware that the most rigorous fidelity to the Hebrew and Greek Scriptures, does not render it necessary that we should understand either the tempter of Eve or the tempter of our Saviour, to have had a bodily form and to have spoken audibly to the outward ear. And it is evident that our Saviour and the apostles John and Paul imply, in their allusions to the temptation and fall of our first parents, that, the tempter was a spirit. If it be said that the curse pronounced upon the tempter clearly implies that he had a body possessed of animal attributes, the reply is that, for reasons already assigned (136), this was a necessary figure of speech, which, as we shall see, signified or symbolized, in a very strong and pertinent manner, the thing really intended. Besides, the sense given in our English version of the curse (Gen. iii. 14), in relation to the bodily attitude and motion of *nā'hash*, is rather figuratively derived from, than radically signified by the Hebrew word *gē'honchā*, from *gā'hān*, which primarily means *to incline, to bend, or bow down*. Moreover, it should ever be remembered as a most important principle in Biblical interpretation, that, as a general rule, what, in the idiom of the Hebrew Scriptures, is said to be the curse of God upon any of his creatures, is a benevolent annunciation of the natural and necessary consequences of sin, rather than a denunciation of the vindictive or punitive wrath of God. (130.)

138. That *nā'hash* was a spirit acting in Eve, in accordance with the constitutional laws of her nature (26, *et seq.*), rather than a personal or bodily agent exerting an influence upon her, by verbal argument or persuasion, is therefore clearly evident, from a fair interpretation of the Mosaic Record, from all the circumstances of the case, and from the nature of things. (127.) As to the origin of this spirit—whether it was what the Scriptures generally speak of as Satan, the Devil, the Adversary, &c., or whether it naturally arose from the complex nature of man (21), under the influence of certain circumstances (18), is a question which is not necessarily involved in the general argument before us; because, in either case, the spirit necessarily

acted in perfect accordance with the constitutional laws of man's nature (26), and left him equally free as a moral agent, and equally responsible for his actions. And, as we know nothing of the attributes of a spirit, except from its manifestations and effects, and as all spiritual influences, of whatever origin, acting upon, or in man, necessarily become identified in his mental consciousness, with his own mind (28), it is philosophically accurate and proper, and thoroughly in accordance with the general usage of the Scriptures, to identify any spirit acting in man, with the man himself, as a moral agent, and to characterize the spirit by its manifestations and effects, or by the moral conduct of the man.

THE CHARACTER OF THE TEMPTER.

139. What, then, according to this rule, was the spirit which seduced "the mother of all living" and led to "the original sin" of man? What is that spirit, as characterized by its manifestations and effects, which, acting in, and identified with man, is more accursed than any living thing of earth? which always inclines to degradation and uncleanness? What is the spirit which, in effect, is the perpetual and most deadly enemy of the well-being of the human kind? which has deeply wounded not only the heel, but the whole nature of all "the seed of the woman?" the spirit which renders the laws of God weak and ineffectual to save man from sin, and which made it necessary for God to "send his own Son in the likeness of sinful flesh" for the redemption of the race? the spirit which crucified the Son of God, and the head of which, the Son of God effectually bruises, in redeeming, regenerating and sanctifying man? the spirit which renders the cross of Christ, in the spiritual import of the word, most essential to the salvation of man? the spirit which, in man, is the most implacable enemy of God? which "is not subject to the law of God, neither indeed can be?" the spirit which has wrought in man all the evils announced in the primal curse—all the evils which the human family have suffered, and filled the earth with violence and misery and untimely death? The volume of Nature (127), the whole history of human experience (60), and the Revealed Word, answer with one voice—the Spirit of Sensuality. Almost as soon as "man began to multiply on the face of the earth, the Lord said, My Spirit shall not always strive [*bhā ādam*] in man, for that he also is *flesh*;" that is, according to the context (116), he is *animal*—given to sensuality—to the inordinate indulgence of the animal appetites. And our Saviour, characterizing the ruling spirit of man, and that which has been most ruinous to man's whole nature, and brought the heaviest judgments of heaven upon the race, says, "As the days of Noah were, so shall also the coming of the Son of man be: for, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, even thus shall it be in the day when the Son of man is revealed." But as these three great appetites implicitly specified by our Saviour, were implanted in the nature of man, by the Creator (18), and the exercise of them is necessary to the sustenance and perpetuity of the race, the proper exercise of them can neither be offensive to God nor injurious to man; but is in accordance with the constitutional and revealed laws of God. (27.) It is, there-

fore, the inordinate indulgence of these animal appetites—the prostitution of them to the *spirit of sensuality*, which God means when he says that man “also is *flesh* ;” and which our Saviour means when he says “they were eating and drinking, marrying and giving in marriage.” That is, they were too grossly sensual to perceive and understand and obey the truth of God. (30, 35, 93.) [See also Rom. i. 21—32.] “God tempted no man,” says James, “but every man is tempted when he is drawn away of his own lusts and enticed. Then, when lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death.” And Paul declares that “the law was weak through the flesh.” Or in other words ; that such was the force of the animal appetites—the controlling influence of the spirit of sensuality, on the intellectual and voluntary powers of man (26), that, “the law could not” restrain him from transgression. And, therefore, “the minding of the flesh is enmity against God ; for it is not in accordance with the law of God, neither indeed can be.” And consequently, “they that are in the flesh,” or cherish the spirit of sensuality, “cannot please God.” “For the flesh lusteth against the Spirit of God, and the Spirit striveth against the flesh ; and these are contrary, the one to the other.” Hence, “the minding of the flesh is death (32), but the minding of the Spirit is life and peace.” What the law, therefore, could not do for the salvation of man, in that it was weak through the flesh, God sent his own Son in the likeness of sinful flesh, to effect, by taking upon him the animal nature of man—by “being tempted in all points like as we are,” and yet through the fulness of the Holy Spirit overcoming the spirit of sensuality in the flesh, and bringing every animal lust and appetite, and every thought, into obedience to the spiritual law of God, and “presenting his body without spot to God ;” “that the righteousness of the law might be fulfilled in those who, having, through faith, received the Spirit of Christ (85), walk not after the flesh but after the Spirit.” “For if any man have not the Spirit of Christ he is none of his.” “And if Christ be in him the body is dead”—the animal appetites and lusts are subdued—the spirit of sensuality is crucified, because it leads to sin. “They that are Christ’s have crucified the flesh with the affections and lusts.” “The old man is crucified with Christ, that the body of sin may be destroyed.” Hence the exhortations, “Let not sin therefore, reign in your mortal body by obeying the lusts thereof.” “But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof.” “Walk in the Spirit and ye shall not fulfil the lusts of the flesh.” “Now the works of the flesh are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.” And, “Whence come wars and fightings among you ? come they not hence, even of your lusts that war in your members ?” Wherefore, “walk not according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience,” “in the lusts of the flesh, fulfilling the desires of the flesh and of the carnal mind.” “Mortify, therefore, your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry : for which things’ sake the wrath of God cometh

on the children of disobedience." Put off the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, which, after God, is created in righteousness and in the holiness of truth." "Abstain from fleshly lusts, which war against the soul." "For Christ hath suffered for us in the flesh, that his Spirit may be in us, subduing the lust of the flesh, and purifying us from all uncleanness," "that we may be partakers of the divine nature, having escaped the corruption which is in the world through lust." (103.) Wherefore, "present your bodies a living sacrifice, holy, acceptable to God, a spiritual service." (51.) But, I might continue till I had filled a volume with citations of this kind, without exhausting the Scriptures; for indeed, the Bible, from beginning to end, is full of the doctrine that the spiritual *nā'hash* of the Mosaic Record, as characterized by its manifestations and effects in, and through human nature (138), the spirit which has brought upon the human race all the evils expressed and implied in the primal prohibition and the primal curse, is the *spirit of sensuality*. And the constitutional laws of Nature, and all human experience confirm this testimony of the Scriptures. (127.)

140. There is, also, another idea in regard to this spirit, implied in the Mosaic Record, which has not been fully brought out. *Nā'hash*, we have seen (137), was *naked* not only as to bodily clothing, but as to the body itself. Yet, even this does not exhaust the meaning of the word in its peculiar application to *nā'hash*. The nakedness predicated of the human pair, of which "they were not ashamed," manifestly does not refer to the whole surface of the body, but to particular parts of the body; and it was to the consciousness of the nakedness of these parts, that, in the figurative language of the Record, the eyes of our first parents were opened by eating "the forbidden fruit:" and these were the only parts covered by the aprons or girdles which they made of the small branches of the fig-tree. The nakedness predicated of *nā'hash*, therefore, not only means that he was a spirit, but, a spirit whose influence had a peculiar relation to these parts, and to the appetite pertaining to them: or, in other words, it was a libidinous spirit, whose influence was to bring the human pair, through improper indulgence, to the consciousness of their *nakedness*.

THE TEMPTATION AND FALL.

141. Tempted and seduced by such a spirit, then, to what other than a sensual experience of good and evil could our first parents be led? And, as it is a constitutional law of the human mind, always to attribute to the object contemplated, all the physiological affections of the body, identified with the mental consciousness, by whatever cause produced (28); and as it is also a constitutional law of human nature, that, the mind always naturally contemplates those objects which correspond with the physiological state and affections of the body, or, are adapted to satisfy the actuating appetite or desire, and always to estimate the importance of the object, by the intensity of the affection or force of the appetite (29), therefore, the '*ēts hādda'āth tobh wā rā'*—*tree of the knowledge of good and evil*, was of such a nature that Eve

could contemplate it with sensual desire, as adapted to afford her sensual enjoyment, or a pleasing sensual experience. And this is exactly in accordance with the Mosaic Record of the case. *Nā'hash*, or the selfish spirit of sensuality, suggested to the mind of Eve, "God has forbidden you to eat of the tree of knowledge of good and evil, pretending that its effects on you will be pernicious: but, do not believe it. *Lō mōth temūthūn'*—ye will not begin to die! for the fruit of the tree is adapted to make you feel well—to give you an experience of pleasure; and God is afraid, if you eat of this tree, you will become as knowing and as wise as he his, in these things." And when the woman *tērē cī* tobh hā'ets lema'achāl we chī thā'awā hū lā'ēnayīm we ne'hmadh hā'ets lehascīl*—by a close, prying, inquisitive, longing perception—a lustful gaze—a hankering look, saw that the tree was adapted to gratify sensual appetite—to make one feel well; and that, it was a desire—a lust to the eyes: i.e., it excited a lustful look. or, the contemplation of it was attended with a longing desire—and that it was a tree to be desired—longed for—lusted after, to give one an experience of pleasure—a sensual gratification—to make one understand pleasure from experience—she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew, or became conscious that they were naked, and they fastened the small twigs of the fig-tree together, and made themselves girdles for their loins.

142. This, as every Hebrew scholar knows, is a true translation of the sense and spirit of the original text; and from it, nothing can be more evident than that, Eve was actuated by a sensual spirit and led into a sensual transgression and experience. Moreover, it is fully manifest from the Record, that "the forbidden fruit" was adapted to produce an effect corresponding with the libidinous character of *nā'hash*. (140.) For, as we have seen (139), the three great appetites implicitly specified by our Saviour, as pre-eminently characterizing the spirit and conduct of man, were implanted in the human constitution by the Creator, for wise and good purposes; and the proper exercise of them cannot be offensive to God or injurious to man. Hence, it is certain that, so long as the perfect integrity of these appetites was preserved, and they were only exercised in accordance with the constitutional ordination of God, man had no consciousness of nakedness, in relation to any of them; and no sense of shame attended the exercises of any of them. And, therefore, it is certain that, nothing but an improper indulgence of one of these appetites—an indulgence in the spirit of sensuality, and merely for the sake of sensual enjoyment, produced, in the first human pair, the consciousness of their *nakedness*, and caused them to make their fig-leaf girdles for their loins, and to hide themselves from the Lord, among the trees of the garden. And it is equally certain that, "the forbidden fruit" was of a nature adapted to excite them to this particular kind of excess. This is clearly evident from what we have already seen, and is confirmed by what immediately follows. When Adam confesses that he was afraid to appear in the presence of the Lord because he was naked, God demands of him, Who told thee

* c, as the representative of the Hebrew *caph*, has always the sound of *k* as in *cap*.

that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? Conclusively implying that, the fruit of that tree was adapted to cause such an experience as would make man conscious of his nakedness.

THE CURSE AND THE PROMISE.

143. And the man said, "The woman whom thou gavest to be with me, she gave me of the tree and I did eat. And the Lord God said unto the woman, Why hast thou done this? And the woman said *hānnā'hash hīshshī'anī*—*nā'hash* excited me and I did eat." And the Lord God said unto *nā'hash*, Thou sensual and debasing spirit! because thou hast done this—i.e., it being thy nature to do this, thou art more vile and accursed than any beast, or any live thing of the field! Prone to the earth, thou shalt grovel always in the dust, and be continually given to filthiness! And I will put adversity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel. Thou shalt ever lead human nature downward into sin and degradation and vileness; and fill the earth with disease and contention and violence and woe. For man is flesh, and, thou, spirit of sensuality, presiding over all his animal appetites, and continually depraving them, and augmenting their influence on his intellectual and voluntary powers (26), wilt ever impel him to mind the flesh. But the minding of the flesh is enmity against God and ruinous to man: for the lusts of the flesh bring forth sin, and sin when it is finished, bringeth forth death: and wars and fightings and every other human evil will result from minding the flesh. (51, 139.) But there shall come a seed of the woman whose spirit will strive against the flesh, who will condemn thee in the flesh, and overcome thee and subdue thee in his own human nature: and, for this, thou, actuating the human race, wilt put his body to death! but with the shedding of his blood, will his spirit also be poured out upon all flesh; and it shall take possession of the human soul, and bruise thy head and destroy thy reign, and restore man to harmony with God and Nature, and fill earth with holiness and peace, and heaven with rejoicing!

144. Such is the true, spiritual import of the curse pronounced upon *nā'hash*. And unto the woman God said, I will greatly multiply thy sorrow and thy conception; or, I will greatly multiply thy sorrow in child-bearing; in suffering and pain thou shalt bring forth children; and thy desire, or obedience shall be to thy husband, and he shall rule over thee. The Volume of Nature and all human experience concur in the demonstration of the perfect truthfulness of this divine annunciation to "the mother of all living." (127.) For, nothing in natural science or human experience is more certain than that, always, in proportion as woman yields to the spirit of sensuality, and gives herself up to the improper indulgence of sensual appetite, her suffering and peril in child-bearing are increased; and these effects are augmented by every deviation from the regimen which God has constitutionally appointed for man; or by all indulgence in those fruits which God has constitutionally prohibited. (148.) And, on the other hand, nothing is more certain than that, just in proportion as woman is obedient to the constitutional laws

of God, in her nature, and preserves the chastity of all her animal sensibilities and appetites, she is free from danger and suffering in child-bearing. And the same is true concerning the evils divinely announced to Adam, "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; with toil and fatigue shalt thou eat of it all the days of thy life. Thorns also, and thistles, shall it bring forth to thee, and thou shalt eat of the herb of the field, the products of tillage. In the sweat of thy face shalt thou eat bread till thou return to the ground." Or, in other words, man being naturally given to sensual indulgence (26), if the earth were spontaneously to produce for him all that he desires without any labour or care on his part, he would riot in sensuality, till he had exterminated his species; and, therefore, for man's sake, the earth shall not bring forth all that is, in the highest degree, and most perfectly adapted to man's wants, without his tillage: so that, through industry, and the proper exercise of all the faculties of his nature, he may be kept from self-destruction, and his life and health and virtue may be preserved. And nothing is more certain than, that just in proportion as man yields to the spirit of sensuality, and turns away from the true calling of God, in his nature, and seeks his enjoyments in forbidden fruits, or things pernicious to his complex constitution (23), labour becomes an irksome toil to him, and is regarded by him as a heavy curse; and earth becomes to him a field of thorns; and he eats of it with care and weariness and sorrow. And, on the other hand, just as in proportion as man is "obedient to the heavenly calling"—is true to his nature and his God, his animal wants are few and easily supplied, he delights in action and employment—labour is an enjoyment, a pleasure, a blessing! and he eats the fruits of his industry with gladness.

THE NATURE OF THE FORBIDDEN FRUIT.

145. It is perfectly evident, then, that the tree of knowledge of good and evil, of the Mosaic Record, was some natural production of the vegetable kingdom—that it was something which Eve was tempted to partake of, by the spirit of sensuality—to gratify a sensual appetite—something which she contemplated and longed for, with strong sensual desire (141), something which gave the first human pair a knowledge of good and evil by sensual experience (131), something which was naturally pernicious to man (130), and the noxious qualities of which, so acted on his whole complex nature (21), as at once, and from constitutional necessity, to begin the work of death in both body and soul (23); and so deeply and thoroughly affected the human constitution, that the injury was necessarily inherited by all the posterity of the first transgressors. (27.)

GENERAL CONCLUSIONS CONCERNING THE PROHIBITION, THE FORBIDDEN FRUIT AND THE FALL.

146. And now, in view of all the evidence derived from the Mosaic Record, from the Volume of Nature and from human experience, let us, with honest minds, yield to the convictions and admit the conclusions, to which the divine teaching in these three great modes of Revelation,

and fully leads us. (127.) And let no one suspect that I am him into a labyrinth of subtleties, or endeavouring to distort tures into a forced meaning, in order to establish a favourite For, my only desire is to ascertain the truth : and I have no establish which depends on the solution of the particular ques- re us ; nor is it my intention to advance anything which will any of the fundamental principles, in the orthodox evangelical a faith.

t appears, then, from the Mosaic Record (124), that God, in nal constitution of things, gave to man, for his natural and od, every herb bearing seed which is upon the face of all the nd every tree in the which is the fruit of a tree yielding seed. rder that the earth should be capable of sustaining the dense opulation which has since occupied portions of its surface, and sibly yet cover its whole surface, it was necessary that it should very great productive power. (72.) And, therefore, if there no native inhabitant of earth, but man, and man emanating iplying from a single original pair, the human population first, and long have been so small, that man could not possibly he vegetable luxuriance of the earth ; and the consequences, in ce with the constitutional laws of nature, must have been most ve to human life, from the decay of vegetable matter. In prevent this, myriads of animals of every size and form were into existence, to be, as it were, the pioneers of man, in subdu- earth, and keeping the resources of life from becoming the f death. But, had only this class of subordinate animals been and left to feed upon the vegetable productions of the earth, ltiply and die, equally calamitous consequences would have from the putrefaction of animal matter. And, therefore, to the beautiful scheme and economy of creation, other myriads als were brought into existence to subsist on animal matter : s numbers of which are, as it were, quickened into vital develop- d action, by the very putrescence of animal matter, which their existence necessary for the salvation of human life. Yet f not most of both of these great classes of animals, may, con- with the original constitution and design of things, and with est well-being of our race, gradually give place to man, and r before him, as human beings become sufficiently numerous ie and cultivate the earth, and sufficiently correct in all their nd circumstances not to require the bed-bug and the body-louse maggot to be their scavengers in clearing away and consu- at which would otherwise generate disease and death.

Hence, therefore, though man was created in the image of his and constituted the natural lord of our earth, and though, in re developments of the divine purpose, the time may come when h will be all his own, and all its productive resources, under ultivation, made fit for man's exclusive sustenance, yet, hitherto, a hath, in obedience to the primal law of its Creator, brought e green herb also for the beast of the field, and the fowl of the the creeping thing. And in the adaptation of its natural pro- to the great variety and diversity of wants in the animal king-

dom, some of those productions, though fitted perfectly for the end of their existence, are yet wholly unfit for human aliment, and cannot be employed by man for dietetic purposes, nor for any mode of sensual enjoyment, without immediate injury to human life and permanent damage to the human constitution. And the very fact that this is so, constitutes the strongest possible certainty that the law of God in Nature (127), is against man's thus employing them. This, then, is the primitive, constitutional law of prohibition to man, concerning every product of the vegetable kingdom which is pernicious to human nature—Ye must not eat of it, neither may ye *thigge'ū—touch, or have a sensual knowledge of it*: that is, Ye must not eat of it, neither may ye employ it in any other mode of sensual gratification, *pën tēmūthūn—lest ye die*. For in the day that thou eatest thereof, *mōth tāmūth—thou wilt begin to die*. And it was because the thing prohibited was naturally pernicious to man, if eaten by him or employed in any other mode of sensuality, and because divine benevolence would secure man's well-being, and in, and through him the well-being of all subordinate creatures, and not to impose on man an arbitrary test of obedience, that God made the verbal prohibition. (130.)

149. Now we know that, among those productions of the vegetable kingdom, which are poisonous to man, and the dietetic or sensual use of which, begins the work of death in him, there are some which are highly intoxicating; or which have a highly exciting effect on the whole complex nature of man—rousing all the vital forces into active resistance—disturbing all the organic functions of the body, and greatly inflaming the animal appetites and lusts, and giving them an imperious and despotic influence on the intellectual and voluntary powers. (26.) And we know that, when man is in one stage of the effect of these intoxicating substances, he has, in his own consciousness and estimation, pre-eminently *the knowledge of good*. (28.) He is as wise as a god! and, in nearly everything requisite to supreme human happiness, equal to a god! and in another stage of the effect, he has a deep and bitter *knowledge of evil!* and his eyes are opened by miserable experience—by distressing conviction! and he is ashamed of his nakedness, and has no courage to show his face in the presence of his Maker. (110.) And it is the grovelling and the debasing spirit which leads to, and is cherished by this sensuality (141), which, peculiarly, in the allegorical sense of the language, is “cursed above all cattle, and above every beast of the field; and which crawls upon its belly and eats dust all the days of its life.” (143.) We know, also, that it is eminently the property of these intoxicating substances to excite libidinousness of feeling and lewdness of action. (142.) Noah, when intoxicated, became naked like Adam; and Lot was made naked for incestuous purposes by the same means. And from that day to the present, throughout the human world, and most largely in the East, where polygamy and concubinage have been customary, intoxicating substances have been employed to excite and sustain the libidinous appetite.* And, in the amorous poetry and

* “We know,” said the woman of Persia to an American Missionary, “that the use of opium shortens the lives of our husbands, but it makes them better husbands while they do live, and therefore we prefer to have them use it.” The story of Leah's mandrakes shows what a good husband is, in the estimation of an Asiatic wife.

songs of all ages, *woman* and *wine* have been almost inseparably associated. Furthermore, we know that the pernicious energy of these intoxicating substances, assails at once the whole complex nature of man, and from constitutional necessity (23), ruins the soul in destroying the body (145), and thoroughly affects the hereditary or transmissible character of the constitution. (27.)

150. The first great volume of divine Revelation, confirmed by all human experience, therefore, fully explains the allegorical import of the Mosaic Record (126, 127), and teaches us that the garden of Eden was a beautiful portion of the eastern world, where man commenced his earthly existence, and that the tree of life consisted of those fruits of the earth, or vegetable productions which were naturally best adapted to sustain man in the most perfect state of all the attributes of his complex nature. For the '*êts ha'hăyyim* [*tree of life*]' of the Hebrew text, has here, evidently a generic sense, and means a kind or class of trees or vegetable productions rather than a single tree: and the '*êts hădda, āth tobh wā rā*' [*tree of the knowledge of good and evil*] may, also, in perfect accordance with the Hebrew idiom, and the evident meaning of the text, be taken in a generic sense; and it manifestly comprehends in its broadest signification, all the productions of the vegetable kingdom, which are naturally poisonous to man; and pre-eminently those, whose exciting and intoxicating qualities render them capable of being made the depraving means of debasing sensuality, and whose pernicious energy simultaneously attacks every faculty and power in the whole nature of man; producing all the evil effects expressed and implied in the primal prohibition and curse (130, 143, 144), and of which, it may, with peculiar propriety be said, In the day that man eats of them or employs them in any mode of sensuality, he begins to die.

151. But, it will, perhaps, be objected that this is stripping the whole transaction of all its august moral dignity and spiritual import concerning the fall of man, the spiritual death of the soul, the federal relation of Adam to his posterity, involving the constitutional character and eternal interests of the human race, the covenant of redemption, &c., and bringing it down to a simple transgression of the laws of God in Nature, by a childlike human being, who was, at most, but feebly conscious of his responsibility, and who but very imperfectly, if in any measure, understood even the temporal import of the prohibition in relation to himself, and had no notion of its spiritual meaning, and its relation to his posterity; and but dimly, if at all, foresaw even the temporal consequences of his disobedience. In reply to these objections, it is necessary that I should here advance two fundamental principles in the philosophy of Sacred History, which ought never to be lost sight of by those who would rightly understand the Scriptures: and I must entreat my readers to keep them continually in remembrance, as they will be involved in much of my subsequent reasoning.

152. In the first place, then, the divine purpose is never to be confounded with the human purpose. (79.) God may purpose a thing, and devise the scheme by which that purpose shall be accomplished through human agency: and man, as a moral agent, may fulfil that divine purpose, without having any such purpose in his own mind—without

having any understanding or knowledge or notion of that purpose whatever (107): nay, indeed, without being conscious of any other motive than the gratification of his own sensual or sordid appetite or antipathy. Thus, God in infinite wisdom and benevolence, from constitutional necessity (90), determined the death of his Son Jesus Christ, for the highest good of the human family: and Judas and the high priest and Pilate and others concerned in his death, fulfilled that divine purpose, without any such purpose or intention in their own minds, and without any true notion of such a purpose in the divine mind. In the second place, the divine purpose concerning the natural condition and moral destiny of man, can be effected by the most simple means and in the most simple manner. It is not necessary that all nature should be convulsed, nor that the foundations of the earth should be shaken, nor that angels, nor that human beings with angelic knowledge should be employed to bring about events of infinite importance, involving infinite consequences. The neighing of a horse, the cackling of a goose, and things apparently more inconsiderable than these, have often been the means in the hands of God of affecting the destiny of the human race. And, so, in regard to the primitive transgression of man. Such are the laws of constitution and relation which God has established in the nature of things (27), that it was not necessary for Adam as the great progenitor of the human kind, clearly and fully to understand the character and purposes of the Creator, and to look, with godlike intelligence, down the long line of his posterity, and perceive all the interests depending on his moral action, in order to his so transgressing the laws of God, as to involve all the consequences that have actually resulted. As a mere child in the knowledge of God and Nature—standing as he did, the constitutional head and source, and, as yet, whole of our species, he was fully competent, without any well-defined notion of the import of the divine prohibition, even in relation to his own bodily existence and temporal well-being, and with the consciousness of no other motive than the gratification of an animal appetite, so to transgress the laws of God—so to involve the whole of human nature in the effect, as to open the way for all the evil that has followed, and render necessary all the means and gifts of grace that God has bestowed and man experienced.

153. In the mental state and with the infantile experience of Adam, it was, therefore, not only possible, but in strict accordance with the constitutional laws of Nature (64—66, 107), that the true and full import of the divine prohibition should involve the spiritual and eternal interests of the whole human family, and yet to his understanding, comprehend only some vague and uncertain bodily and temporary evil in relation exclusively to himself. And, taking the Mosaic record of the case separately, without any reference to subsequent revelation and experience, surely no one, even at this day, would understand the penalty announced, to be anything more than the extinction of life—the death of the body. And it is most evident from every fact and circumstance and aspect of the whole matter, that Adam had no notion of anything beyond this, and that his ideas even in relation to this, were extremely vague and indistinct. (113.)

154. But we cannot well understand how it could comport with the

true character of God to impose an absolute and arbitrary test on Adam, involving in the issue, not only his individual welfare for time and for eternity, but also, the temporal and eternal interests of myriads of human beings that should spring from him, while at the same time, he was, from a necessity in the nature and condition of things, utterly incapable of understanding the import and bearing of that test. (66.) But, if from constitutional necessity (18), such are the properties and relations of things, that Adam could not eat certain vegetable productions of the earth, without so affecting his whole nature as to open the way to the bodily and spiritual, temporal and eternal ruin of himself and all posterity, then it was in keeping with all we know of the divine character and conduct (130), and worthy of a God of infinite benevolence, to announce it to his creature man, even though, in the then existing state of things (121), Adam could not understand anything more of the divine instruction than its bodily and temporal import in relation to himself individually, and that, but very imperfectly. And this view of the matter is fully confirmed by consequent revelation, as well as by all human experience. For God repeatedly declares that he "visits the iniquities of the fathers upon the children unto the third and fourth generation:" and yet, he says by his prophets Jeremiah and Ezekiel, "Say not that the fathers have eaten sour grapes and the children's teeth are set on edge. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. Every one shall die for his own iniquity." But God cannot contradict himself: nor is there any real contradiction between these two portions of his Word. The one simply affirms what is true in the nature of things, and in the experience of the human race: namely, that, such are the constitutional relations of things, that, certain transgressions in the father, necessarily so affect his whole nature as to render it inevitable that his progeny subsequently begotten, will, by natural inheritance, constitutionally partake, in some measure, of the results of his iniquity (27): and the other, with pointed rebuke to the superstitious Jews for their traditionary and popular perversion of the meaning of the first of these passages, emphatically denies the doctrine of *absolute* imputation of guilt to the child for the sin of the father. It is not, therefore, consistent with Revelation, nor with sound reason, nor with the natural philosophy of things (127), to believe that God imposed on Adam an arbitrary test, and involved his posterity in an absolute imputation. But we know that it is strictly in accordance with the constitutional laws which God has established in the nature of things, that, if Adam indulged in sensual transgression, not only his own health, and life, and intellectual and moral powers and character, and temporal and eternal interests were involved in the pernicious effects, but also his progeny, begotten in this "fallen state" of his nature, necessarily inherited from him the constitutional effects of his transgression. (27.) And it is a truth of the highest importance in confirmation of the views I have presented—a truth strongly expressed in the sacred Scriptures, and fully demonstrated in science, and confirmed by human experience (127), that, however ignorant man may be of the nature of things, and of the consequences of his action, yet it is a natural impossibility for him to indulge in the sensual use of intoxicating substances, without

"beginning to die," in the fullest and most fearful import of the language in the primal prohibition of God! without extending the pernicious effects over his whole complex nature, simultaneously destroying both body and soul, and thoroughly affecting the hereditary or transmissible character of his constitution. (149.)

155. The explanation which I have given of the nature of the primitive prohibition of God, and transgression of man, does not, therefore, in reality, take from the transaction any of its moral dignity and spiritual import, nor in the least degree militate against any portion of sacred Scripture; but harmonizes perfectly with the general scope and spirit of the Bible as a whole, and is entirely consistent with the doctrine of the apostle Paul in Rom. v. 12—21, and 1 Cor. xv. 21, 22, concerning the relation which Adam holds to the human family, in regard to universal sin and death, and the relation which Christ holds to man in regard to righteousness and eternal life. Indeed, it is the only explanation of the matter that can be given consistently with the true meaning of the apostle, in these and other portions of his epistles. It is not to be denied, however, that this explanation is very greatly at variance with the popular notion in regard to the flagitiousness of Adam's first act of disobedience. As the first transgression of human nature, which necessarily involved all of human nature in the consequences, and opened the way for all the evil that has been, or shall be experienced by man—not as an absolute penalty, but as a natural effect, continued through successive generations by a voluntary continuance of the cause—Adam's first act of disobedience was unspeakably important. Yet, in itself considered, simply as the personal act of our first parent, and with reference solely to his state and knowledge and understanding, and his moral purpose or intention, it was almost infinitely less flagitious than the every day and habitual actions of millions of his posterity, who with ignorant heads and perverse hearts and impious tongues have cursed Adam for "the original sin." So far as the moral character of the *will* is considered, Adam's first act of disobedience, compared with many an act, even of eminent professors of religion at this day, was, in truth, a very venial trespass. It was like that of an inexperienced infant, which, contrary to its parent's prohibition, thrusts its fingers into the blaze of a burning candle, not from a spirit or purpose of disobedience, but from a curiosity to know, compared with that refined wickedness which highly intelligent and truly enlightened beings only can be guilty of. (128.)

THE PRIMITIVE CLOTHING OF MAN.

156. According to our English translation of the Mosaic record, after God had announced to the first human pair the consequences of their disobedience, he "made them coats of skins and clothed them." But, it must be remembered that Adam and Eve were entirely without clothing before their first transgression; and therefore, that, they were in a climate in which clothing was wholly unnecessary for the regulation of the temperature of the human body. And, as we have seen (140), the nakedness predicated of them, manifestly had no reference to the general surface of their bodies, but referred only to particular parts:

and it was to the consciousness of the nakedness of these parts alone; that their eyes were opened by eating "the forbidden fruit:" and these were the only parts which they covered or sought to cover with their fig-leaf aprons or girdles. (142.) And, from that day to the present, many, if not most of the inhabitants of that portion of the earth, have worn no other clothing than a mere girdle around the loins with a small skirt or apron in front: or, at most, a light skirt surrounding the lower part of the body, and extending from the loins to the knees. The idea, therefore, that Adam and Eve were clothed in the skins of animals, in that warm climate, is utterly absurd; and as entirely without authority from the Mosaic record, as from the nature of the case. The Hebrew word *cōthnōth*, which our translators have rendered *coats*, is from *cāthān*, "*he covers, hides, conceals, keeps secret:*" and *cōthnōth* primarily means *a cover—that which hides or conceals*. And the word *ōr*, which our translators have rendered *skins*, in its more primitive sense, means *nakedness*, the same as *ārā* and *ārār*; and, from this meaning, it very naturally came, in the course of time (98, 119), to be used to signify the skin of the human body, and still later, to signify the skin of any animal. In the case before us, however, it is perfectly evident that the word is used in its primitive sense; and particularly relates to the parts, of the nakedness of which, Adam and Eve were made ashamed, by their transgression. *Cōthnōth* *ōr*, therefore, translated strictly according to the idiom of the Mosaic record, is "*coverings of nakedness;*" *ōr* being in the singular, and not in the plural number, as rendered by our translators: and the correct translation of the passage into English, is manifestly this, "Unto man and to woman, did the Lord God make coverings for their nakedness and clothed them."

157. But how, and when, and for whom did the Lord God make "coverings," according to the true meaning of the Mosaic Record? The explanations which I have given in sections 115, 116 and 117, are necessary to the accurate solution of these questions. The passage before us is evidently an explicative fragment, thrown into the text of the Mosaic record, without any regard to chronological precision, and wholly indefinite, as to time, place and person. And all that the Holy Spirit teaches in the passage, is that, God, by the operation of the laws which he has established in the nature of things (58, 59), and which govern the actions of man, and regulate divine providence (88), caused the human kind to manufacture for themselves, out of the materials which the vegetable and animal kingdoms afforded them, such clothing for their bodies, as conditions and circumstances made necessary or convenient. And there is nothing in the true import of the passage which fixes the time of man's being thus clothed, at any particular period during the earthly existence of our first parents; nor does the true import of the passage necessarily relate exclusively to the first human pair.

THE EXPULSION OF MAN FROM THE GARDEN OF EDEN.

158. Immediately following the fragment which we have just considered, we find another, in the text of the Mosaic record, of a similar character, which, according to our English version, reads thus,

"And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever; therefore, the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed, at the east of the garden of Eden, cherubims, and a flaming sword which turned every way to keep the way of the tree of life." This fragment is wholly inexplicable upon any principles of exegesis relating to the grammatical structure and the use of language (9): and the revealed Word as a whole, if taken separately from the volume of nature and human experience, utterly fails to explain it. We are, therefore, legitimately and necessarily led to these three great sources of instruction, as constituting one complete system of divine revelation, for a true and satisfactory explanation of the passage. (127.) And here we learn that God is the same, yesterday, to-day and for ever. In him is no variableness nor shadow of turning. He is, in his real nature and attributes and principles of action, the same now, that he was in the days of Adam; and was the same then that he is now: and, therefore, whatever would now be incompatible with his nature and attributes, would then have been incompatible. Nevertheless, the God of the human mind, has, from constitutional necessity (64—66), been continually changing, from the creation of Adam till now, as the intellectual and moral man has been more and more fully and truly developed. (121.) And hence, nothing could be more absurd than for us, with the fulness of divine revelation which we enjoy (128), to go back several thousand years, and take the character and conduct of God, as understood by the human mind, at a period in the history of our race, when the intellectual and moral man had hardly begun to emerge from the animal; and when human knowledge was little more than sensual experience. (131.)

159. Permitted, as we are, to "enter within the veil, by a new and living way," and contemplate the brightness of the divine presence, we know, with entire certainty, that it never could be true that the eternal and infinite Jehovah was afraid of man's approaching too near Himself, in knowledge of any kind; nor that He was afraid that man, by any means, would live too long on earth. On the contrary, we know that our Heavenly Father desires us, and ever has desired His creature man to strive continually to come near to Him in knowledge and wisdom and goodness (130); and that He has placed before us every motive to live in such a manner that our days may be long upon the earth. (74.) It is not possible, therefore, that the fragment before us can be true, in the literal sense of the language, as a simple narrative of what actually took place between God and our first parents; or, of the divine conduct in relation to the first human pair. And hence, it must either be spurious, or else it is a sacred allegory or parable, whose meaning of divine authority, is true to God and nature. (15.) And that it is the latter, the revelations of God, in nature, clearly and fully teach us. (92.) We know that God, in infinite wisdom and goodness, has so constituted things (17) that the well-being of man's whole complex nature depends upon fixed laws (21); and that there are determinate laws of relation between man and his Creator and all created things. (23.) Man, as an animal, has wants and corresponding appetites and

special senses. (93.) He needs food and drink; and has hunger and thirst, and taste and smell. And while he remains in perfect harmony with all the laws of his nature, he is in the kingdom of God—in the garden of Eden; and when in this state of integrity, the instincts which God has implanted in his nature, lead him to the tree of life, and prompt him to shun the tree of death. (122.) His undepraved sense of smell, with keenly discriminating perception, detects every noxious odour which taints the air that passes through his nostrils, and naturally impels him to turn away from the substance or the source from whence the poison emanates: and his undepraved sense of taste, with nicest discrimination, perceives the peculiar savour of every noxious substance that comes into his mouth, and naturally impels him to reject it instantly. But if man persists in receiving into his nose and mouth and stomach, those substances which are not adapted to his wants nor friendly to the physiological interests of his body, the senses of smell and taste, and the organic sensibilities associated with them,* by imperceptible degrees, lose their integrity, and finally, become so thoroughly depraved, and so entirely reconciled and wedded to the substances which have depraved them, that they greatly prefer those substances to those which are better adapted to the natural wants of man: and thus, depraved appetites are formed which act upon the intellectual and voluntary powers, in precisely the same manner as the natural instincts do (26); but always with a degree of vehemence and despotism, proportionate to the degree of their depravity. And these depraved appetites, being confounded in the mental consciousness with the natural instincts (28), it is impossible for man, in such a condition, to discriminate, intuitively, between them, or to know, from his consciousness or immediate experience, that his depraved appetites do not lead as truly and as directly to the tree of life, as his natural and undepraved instincts do. But, on the contrary, his consciousness and immediate experience serve most powerfully to establish him in the conviction, that the indulgence of his depraved appetites is the truest and most direct way to the tree of life. (150.)

160. Thus, for instance, thirst is a natural instinct in man, and the tree of life, in relation to which this instinct is established, is pure water, or the aqueous juices of fruits (150): and in the perfectly undepraved state of this instinct, it always leads man to this tree of life for its gratification.† But, let man, by any means, be induced to partake of the fermented juice of the grape as a beverage, and, from constitutional necessity, just in proportion as he substitutes this beverage for his natural drink, will the integrity of his natural instinct be impaired, and a depraved appetite will be formed, which will prefer the wine to the water, with a degree of intensity, and act on the intellectual and voluntary powers, with a degree of vehemence and despotism equal to the degree of its depravity. And as the depraved appetite is confounded in the mental consciousness with the natural instinct, it is impossible for man, in this condition, to know, from his consciousness, that its demand is not a natural and true want, and that the indulgence of it is not perfectly compatible with his permanent well-being. But, on the contrary, as the necessary con-

* Lectures on the Science of Human Life, 292, *et seq.* † Ibid, 1513, *et seq.*

sequences of the use of the wine are an immediate increase of vital action and expenditure, and an ultimate exhaustion and depression proportionate to the degree of excitement or stimulation caused by the wine, there will necessarily follow a commensurately urgent demand for relief: and, if in this state, man attempts to recur to the tree of life, or, to return to his natural drink, his depraved appetite powerfully and perhaps irresistibly craves the wine;* and if, by any means, he is induced to drink the water, he does not enjoy it, his craving is not satisfied, and his depression is not relieved by it; but if he drinks the wine, it gratifies his importunate appetite, and almost instantaneously relieves his depression, and fills him with satisfaction and enjoyment. His consciousness and immediate experience, therefore, seem to compel him to believe that his depraved appetite is a true instinct of his nature, and that the wine is a genuine fruit of the tree of life: and thus, his depraved appetite becomes a controlling power, and as "a flaming sword which turns every way to keep the way of the tree of life." And all this is strictly determined by the constitutional laws of God in nature (58, 59), and is exactly true of every other instinct implanted in the human constitution, and of every depraved appetite which can be engrafted upon the natural instincts and sensibilities of man. (26.)

161. Moreover, as we have seen (23, 27), such are the fixed and necessary relations between all the constitutional elements in the complex nature of man, that it is impossible for him to partake of those fruits, or indulge in any kind or manner of sensuality by which his natural instincts are depraved, without, in some measure, deteriorating his whole nature and abbreviating life (51); and, in proportion to the excess of the indulgence, tending to the extinction of life and the extermination of the species.† And, as every law of nature is an institution of the divine will—a commandment of God (93), it is a truth of divine revelation in the volume of nature (127), a truth of human experience and of scientific demonstration, that, God has, in the constitutional laws of nature, commanded that, if man "eats of forbidden fruit" (148) or indulges in pernicious sensuality, he shall, or, of necessity, must, in so doing, expel himself from the garden of Eden; or, from that state in which he is in harmony with all the laws of his nature and with his God, and abbreviate his life, and form depraved appetites which will, as a controlling power, and as with [*lahāt ha'herebh*] *the flame of a sword* turning every way, prevent his return to the tree of life.

162. The peculiar structure of the fragment under consideration is worthy of particular remark. It commences with stating what the Lord God said, in the first person concerning man, and before the sentence is completed, the Lord God is abruptly changed into the third person, and the last clause of the sentence is given in the language of the narrator. Thus, "And the Lord God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat and live [*le'ōlām*] *for ever*—therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken;" instead of "Let

* Lectures on the Science of Human Life, 1539, *et seq.* † Ibid, 648, *et seq.*

us, or, I will send him forth from the garden," &c, which would have been a regular conclusion of the sentence.

163. It is also important to observe that [*le'ōlām*] here rendered "*for ever*," is from *'ālām*, which, like nearly all the other words in the Hebrew language, primarily relates to this life (119, 139), and primitively means a long duration or an indefinite period of time, a man's whole life, &c., and, in the progress of things, it came to comprehend in its signification, a period of time extending through generations, through the existence of an institution, or the political existence of a nation: and as the idea of eternity, or of endless duration began to be developed in the Hebrew mind, this word was employed to represent or signify that idea. (98.) Thus, Gen. vi. 3. "And the Lord said, My Spirit shall not [*le'ōlām*] *always* strive with or in man, for that, he also is flesh." That is, man's life shall, or necessarily will be greatly shortened by his sensuality. (161.) And Exod. xxi. 5, 6. "If the servant shall plainly say, I love my master, my wife and my children; I will not go out free; then his master shall bring him unto the judges [*elohim*, "*the gods*:"] he shall also bring him to the door, or unto the door-post, and his master shall bore his ear through with an awl; and he shall serve him [*le'ōlām*] *for ever*." That is, during his life. Lev. xxv. 45, 46, "Of the children of the strangers that sojourn among you, shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; and they shall be your bondmen; or ye shall serve yourselves with them [*le'ōlām*] *for ever*." That is, perpetually—during life, and from generation to generation. "I will give all this land unto the seed of Abraham, Isaac and Israel, and they shall inherit it [*le'ōlām*] *for ever*." (Gen. xxxii. 13.) That is, so long as they are true to the covenant conditions on which it is given. (See Deut. chapters xxviii—xxxi). "The Sabbath is a sign between me and the children of Israel [*le'ōlām*] *for ever*." (Exod. xxxi. 17.) That is, during the existence of the children of Israel as a nation or a people, under the Mosaic Dispensation. And it is fully evident from the nature of the case (74), that, *le'ōlām* is used in this temporal and limited sense in Gen. iii. 22, "Lest he should put forth his hand and take also of the tree of life, and eat and live very long, or live out the period of which he was made constitutionally capable, the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken: and placed at the east of the garden of Eden, cherubim [*we-ēth lahāt ha' herebh*] *and with the flame of a sword* turning every way, to keep the way of the tree of life."

164. But what were these sentinels that kept the way of the tree of life? It is well known to every thorough Biblical scholar, that the cherubim of the Hebrew Scriptures were—so far at least as visible forms and sensible attributes are considered—wholly the creatures of the human imagination—a part of the poetical machinery of the sacred writers.* Or, in other words, they were the forms by which the

* "The cherubim were poetical winged beings, of the ancient Hebrews, having forms compounded of those of a man, eagle, ox and lion, the usual emblems of might and power."—*Wahl*.

inspired human mind mystically bodied forth ideas which it did not fully understand. (128.) For it must be remembered, that, from constitutional necessity, "the spirit of the prophet is always subject to the prophet" (107); that however full the divine inspiration, and whatever its real import, the images of the prophet's mind, and the language by which he enunciates his prophecy, must correspond with the conditions and circumstances of his complex nature. (64—66.) And hence, therefore, though the true meaning of all Scripture given by inspiration of God, is of divine authority, yet it is proper, and often necessary to employ all the light of divine revelation in the Volume of Nature and in the Inspired Word, to ascertain that true meaning. (127.) And by the aid of this light, we arrive at the certainty that the cherubim of the primitive Sacred Records (115) were but the mystical symbols of forces or agencies in the divine constitution and economy of things, which the intellectual and moral and religious man was not then sufficiently developed to understand. (136.)

165. From every view of the subject, therefore, it is evident that the fragment under consideration is not a record of words spoken by God personally, nor a simple narrative of what actually took place between the Creator personally and the first human pair. But it is a figurative or parabolical description of primeval events which took place according to the constitutional laws of God in Nature (4); and therefore, those events were, in truth, the language of God. Man really was created upon fixed constitutional principles which were established with necessary relations to his Creator and all created things (23): and his own highest good and greatest longevity required that he should continue in strictest harmony with the laws of his nature and relations. Man actually did turn away from the tree of life, and eat of the tree of death (150), and, in so doing, he, from a necessity in the nature of things (18), was expelled from the garden of Eden (161), or driven out of that harmony with Nature and with God which alone makes earth a garden of Eden, and human life a paradisaical state; and, in so doing also, he necessarily began to die (145), and formed depraved, vehement and despotic appetites which, with controlling and fiery energy, turned every way to keep him from the tree of life (160): and thus, he pursued a course which abbreviated the period of his earthly existence, and filled it with care and sorrow, and made the tillage of the earth, or the labour which was necessary to supply his wants, an irksome and painful toil to him. (144.) And as all this was determined by the constitutional laws of God in Nature (67), or resulted from the exercise of the moral agency of man, governed by the constitutional laws of God (79, 88), it is justly represented in the parabolical form of the Sacred Record as the language and action of God. (117.) The fact that, from the existence and determinate efficiency of the constitutional laws of God in Nature, man did, by his voluntary transgression, increase his intelligence in regard to good and evil, and, in so far as intelligence is considered, become more like God, is figuratively represented in the Sacred Record as the natural language of God, saying, "Behold the man is become as one of us, to know good and evil." And the facts, that, from the necessary efficiency of these laws of God, man's voluntary transgression shortened his life, and expelled him from the

garden of Eden, or destroyed that state of things which made earth a garden of Eden to him, and begat in him depraved appetites and propensities which prevented his return to the tree of life, or to a strict and entire conformity to all the laws of his nature and relations, and filled his earthly existence with care and toil and sorrow, are figuratively and justly represented as the natural language of God, saying, "Lest man put forth his hand and take also of the tree of life and eat and live [*le'ōlām*] *very long*" (163); and as the action of God, sending man forth from the garden of Eden to till the ground from which he was taken; and placing between man and the garden, cherubim with the flame of a sword turning very way to keep the way of the tree of life. It is true of this supplemental, explicative fragment also (115), as of that which relates to the naming of the beasts (118), and that which relates to the clothing of man (157), that, it is inserted in the text of the Mosaic Record, without any reference to chronological order, or definiteness as to time. And although it unquestionably comprehends the first human pair in its meaning, it evidently is not limited to them, but, like the word *ādam* (116), relates to man as a species rather than to any particular individual. Indeed, the primal "curse" itself, though its divine announcement was occasioned by the transgression of the first human pair, manifestly comprehends in its import, the human kind as a species rather than our first parents as individuals: for surely, the evils specified in the curse, were but faintly realized by Adam and Eve, in comparison with what they have been by their posterity.

166. Does any one ask how we can know that the foregoing explanation of the fragment under consideration is the true interpretation of the Holy Spirit's meaning? I reply that we know with all the certainty of which the human mind is capable, that every law of Nature, is an institution of the divine will—a commandment of God (4); that, Nature is in truth, the first great volume of divine revelation, in which the deeply written will of God lies ever ready to be disclosed to the human mind, by the true developments of science, and by all true experience; that Nature and the inspired Word together, make complete the one great system of divine revelation to man; that the truth of Nature and the true meaning of the inspired Word, must be in harmony; that when the written Word does not fully explain itself, we are legitimately led to Nature for the explanation (127); that the hypothesis that the fragment in question is a simple narrative, in the literal sense of its language, of what God actually and personally said and did in relation to the first human pair, is utterly incompatible with the true nature and character of God (159), and with the laws which God has constitutionally established in the nature of things (15); that we know with the certainty of scientific demonstration, that, the foregoing explanation is, in all its principles and particulars, strictly true to Nature, and therefore, is a divine revelation in the Volume of Nature, and must be in harmony with the true meaning of the Revealed Word, and compatible with the nature and character of God and with the general nature of things: and we know, also, that, no explanation essentially different from this can be given, which will be consistent with the facts in the case, with the true nature and character

of God, and with the general nature of things. Therefore, we know, with philosophical certainty, that this is the true explanation of the fragment in question, if the fragment is a genuine portion of the Sacred Record, whose true meaning is of divine authority: and, that, such is its character, is evident from the incontrovertible truth that this explanation, which is a fair interpretation of its language, is true to God and true to Nature. (117.)

WHY DID GOD SUFFER MAN TO SIN? THE EFFECT OF ADAM'S SIN ON HUMAN NATURE.

167. But, it is demanded by a thousand tongues, If God is infinite in knowledge and wisdom and goodness and power, why did he suffer man to sin, and involve the race in such calamitous consequences? The answer is in the fact. It was not, in the nature of things, possible to prevent it. (18.) God had the natural power not to make man (77); and he had the natural power to destroy man before he sinned: or, by destroying his moral freedom, to render it physically impossible for him to sin. But having made man and constitutionally established the laws and economy of man's moral agency, and of His own moral and spiritual government in the human world (81), it was not in the nature of things possible for God to suffer man to live in the full exercise of his moral freedom and prevent his sinning. (19, 90.) All the moral and spiritual power of God (88, 89), which could be brought to bear on Adam, was actually exerted upon him, to prevent him from transgressing the divine laws of his nature and relations (120, 121), and keep him in holy and happy obedience to those laws, and in moral and spiritual harmony with his Maker. (92.) Yet, against all this, Adam, in the full exercise of his moral freedom, while his mind was more occupied in contemplating indulgence, than it was in meditating on the divine prohibition (141), voluntarily yielded to his excited desire, and, in yielding, transgressed the constitutional laws of his nature and relations (23), and consequently, his religious and moral and intellectual and corporeal powers all suffered in the transgression. (51.) And, although he continued under the moral government, he no longer remained in the spiritual kingdom of God (89, 122): he was no longer in moral and spiritual harmony with God; eternal life was no longer in him. And, as he was the great constitutional head and source, and, as yet, whole of human nature (152), all human nature, in him, had fallen from the highest and best state of the human constitution, and the moral and spiritual potency of divine truth on man (78, 93) was, thereby, necessarily diminished (35); and became, in effect, more and more limited and feeble as the depravity of man increased. (80.)

168. Is it asked, "How then does God keep angels from sinning?" I answer, that we know but little concerning angels; and the most of that little, is that their nature and condition and circumstances are very different to man's, in the present state of human existence. "But how does he keep saints from sinning in this human state?" Does he keep them wholly from sinning? Be it as it may, this is certain—to whatever extent he does keep them from sinning, he does it on the same constitutional principles, and by the same constitutional economy that

entered into Adam's probation and acted to prevent him from sinning; and the only difference is that, such was the intellectual and moral condition of Adam (120, 121), that the moral and spiritual power of God (88, 89), could not act on him as a moral agent, with sufficient force to keep him from sinning; but saints, so far as they are kept from sinning, can, and do receive enough of the moral and spiritual influence of God to prevent them from transgressing his laws (80), or to cause them to choose to obey him. And let it be continually kept in mind (91), that, I do not, in anywise, irreverently limit the power of the Almighty. (7.) God, as we have seen (19), has, in his own uncontrolled sovereignty, with infinite knowledge and wisdom and goodness and power, adjusted and established, in the nature of things, a system of constitutional laws (18); and thus necessarily defined the exercise and operations of his own powers, as well as of those which he has imparted to man. (88.) For, it is in the nature of things impossible (17) for God efficiently to establish and maintain a constitutional law in his creatures, without being himself governed by that law, so far as it defines his relation to his creatures. (89.)

**THE PARAMOUNT PURPOSE OF GOD IN THE ECONOMY OF GRACE: AND
THE LAW OF ADAPTATION IN THE REVELATIONS AND DISPENSATIONS
OF GOD.**

169. Now, it is manifestly and incontrovertibly true that, the Bible, as a whole, in the grand scope and spirit of its meaning, teaches us that man, having revolted from the spiritual kingdom of God (89, 122), and spiritually alienated himself from his Maker, and destroyed that harmony between his own character and the divine laws of his nature, which is essential to his highest good, God, in sovereign mercy, introduced an economy of grace for the redemption and salvation of man, adapted to reclaim man from his state of revolt, and morally and spiritually reconcile him to his Creator, and reinstate him in the kingdom of heaven (81), and restore him to the highest and best state of the human constitution, and bring him again into the inheritance of eternal life. (122.)

170. To reclaim man, therefore, from his state of revolt, to bring him back into the spiritual kingdom of God (81)—into moral and spiritual harmony with his Creator, and with the constitutional laws of his own nature and relations (93)—to develop the moral and spiritual government of God, fully and perfectly in the human world (121), in order to the highest glory of God and good of man (92), is, and from the fall of man, has ever been the great, paramount purpose of God, concerning man, in the economy of his moral and spiritual administration. (10.)

171. To accomplish this great paramount purpose, God, according to the Bible as a whole, has successively introduced the Patriarchal, the Mosaic and the Christian dispensations. But, is either the Patriarchal or Mosaic dispensation equal to the Christian, in adaptation to the highest and best condition of man, and in compatibleness with the real nature and character of God? (61.) The apostle Paul explicitly answers this question in the negative; and affirms (Heb. viii. 7, *et seq.*), that the Patriarchal and Mosaic dispensations were adapted to the condition

and circumstances of man at the time in which they were introduced (66); that they passed away because of their intrinsic defectiveness; and that, in the Christian dispensation, was brought in the everlasting kingdom of spiritual truth and righteousness and peace, foretold by the prophets; everlasting, because compatible with the real nature and character of God (16), and adapted to the permanent and immutable laws of man's nature and relations. (4, 92.) But who will, therefore, charge God with folly, and impiously assert that he trifled with his creature man, and imposed upon him that which was not best? Why did not God, immediately after the fall of man, introduce the Christian dispensation, and fulfil, at once, all that has been accomplished by the life and death and resurrection and spiritual dispensation of Christ, and all that has since been realized of the kingdom of heaven in the human world? For the same reason that Christ did not reveal himself fully to his disciples before he was crucified (109), and that Paul could not speak to the Corinthian proselytes as unto spiritual, but as unto carnal. (103, 128.) God did not do it, because it was, in the nature of things, impossible. (66.) Man could not receive it. (65.) Hence, therefore, though the Christian dispensation, considered in relation to the real nature and character of God and to the highest and best condition of man, is incomparably better and more perfect than the Patriarchal, yet, when the Patriarchal dispensation was introduced, it was incomparably better adapted to the existing state of things, than the Christian dispensation would have been: and as it was, in all its principles and results, governed by the constitutional laws of God in nature (60), it was the best that could then be introduced, or that could co-exist with that state of things (63): and the same is true of the Mosaic dispensation. (57, 66.)

172. The economy of grace, in the dispensations of the divine administration, though adapted to man in his fallen state, is, nevertheless, established in perfect harmony with all the constitutional laws of man's complex nature (21, 93), and is, therefore, adjusted to the constitutional economy of man's moral agency and conscious freedom of choice and action (79); and hence, its principles have ever been developed to the human mind, just in proportion to the true development of the intellectual and moral and religious man (109); and the motives which it has presented to man, have always been such as, from the state of man's moral susceptibility (80), or from the condition and circumstances of his complex nature (51), have been adapted to be most efficacious in causing him to choose and act aright or, in leading him most surely and directly towards the greatest ultimate good. (88.) But all the moral and spiritual power of God (89), which could be brought to bear on man in the infancy of the race, was not sufficient to keep him, with conscious freedom of choice and action, from preferring those indulgences which were transgressions of the divine laws of his nature and relations (27), and therefore, he continued to wax worse and worse, and sink into deeper and more ruinous darkness and depravity; till "every imagination of the thoughts of his heart was only evil continually," and God was compelled, in mercy, even to rebellious man, to exercise his only reserved power which could be efficient in the case—his natural omnipotence (76)—not to regenerate man, or renew him

in the spirit of his mind, not to convert him as a moral agent, from the error of his ways; for this was in the nature of things impossible (80, 82); but to cut him off (90), and thus, not only prevent him that perished from heaping up for himself a more intolerable measure of wrath, but, in the awful fact, produce a tremendous moral force to deter succeeding generations from transgression. (6, 77, 78.)

173. The same divine economy of grace has been continued upon the same principles of adaptation to the moral freedom (68), and to the intellectual and moral and spiritual state of man, or to the condition and circumstances of his complex nature (66), from Adam to Noah—from Noah to Abraham—from Abraham to Moses—from Moses to Christ, and from Christ to the present hour. At every period of time, when God has, in any manner, revealed himself to man, or given verbal or written instructions or laws to any of the human family, he has always, in accordance with his own laws constitutionally established in the nature of things (4), adapted his modes and measures to the state of the recipients of his dispensation (57—66); and always required—what is in the nature of things necessary (121)—that they should advance to him, in mental intelligence and moral and spiritual holiness and goodness, of their own free choice, by the light of the truth and the means of knowledge which he has abundantly afforded them. (159.) And thus, from the first transgression of Adam to the present moment, God, in the exercise of all the moral and spiritual power that could be brought to bear effectually on man, has been continually prosecuting the same great purpose of developing his moral and spiritual government in the human world (74)—of redeeming man from his sins and reclaiming him from his revolt, and bringing him back into the spiritual kingdom of heaven (81), of assimilating him, in moral and spiritual character, to his heavenly Father (23), transforming him from the image of the earthy man Adam, to the image of the Lord from heaven—from glory to glory, as by the Spirit of the Lord, making him more and more a partaker of the holiness—of the divine nature of God; till he comes to the perfect man, and attains to the fulness of the stature of Christ; and is filled with all the fulness of God; and is wholly brought, in spirit and soul and body, under the spiritual government of God; and is spiritually one with God; and again inherits eternal life. (90.)

174. That this glorious doctrine constitutes the grand scope and spirit of the Bible's meaning, as a whole, no one who is sufficiently holy to perceive and love the beauty of truth, will, for a moment, deny: and, this doctrine being true, no truly good man—no one who is guided by the Holy Spirit of truth, will so construe or interpret any particular passage or portion of the Bible, as to make it bear as a general and permanent law, of divine authority, in contravention of the great economy of grace, and paramount purpose of God, concerning man, which are clearly and fully revealed in the Bible as a whole.

175. We have now, by the concordant teaching of divine Revelation in the volume of the inspired Word, as a whole, and in the volume of Nature (10, 127), ascertained the true nature and character of God (16, 158)—the real nature and constitutional character, condition and relations of man (16—155)—the primary purposes of God in the

creation and earthly existence of man (69, 75), and the great, paramount purpose of God, concerning man, in the economy of grace. (169, 170.) By the same teaching, we have also ascertained that God, in infinite knowledge and wisdom and goodness and power, has so constituted things (18), that His moral power, and his spiritual power are the only forces which can be exerted with direct and legitimate efficiency on man as a moral agent, to cause him to act with conscious moral freedom (19, 76, 87); that God has, in the nature of things, given to man the constitutional ability to resist His moral and spiritual power (88, 89); that whatever serves to increase the force of the natural instincts and appetites, on the intellectual and voluntary powers of man (26), beyond the strictly normal operations and true wants of the vital economy (27), and still more, whatever serves to deprave the natural instincts and appetites, and thus to increase their energy and despotism, necessarily increases, in equal measure, man's inability to perceive and understand and obey moral and religious truth (35, 41), or to be actuated by any other than sensual motives (47, 51), and necessarily sensualizes his religion and all his notions of a Supreme Being, and causes him to attribute to the object of his worship, appetites and passions like his own; and inclines him to worship that object with rites and ordinances of a corresponding character (52, 66, 159, 160) and therefore, that, from constitutional necessity, God, in prosecuting his primary and paramount purposes concerning man (74, 170), has always, in effect, adapted his revelations and dispensations to the condition and circumstances of man's complex nature (66): and always employed such motives and influences as, from the cotemporaneous state of man, were adapted to act with the greatest possible efficiency in causing him, with conscious moral freedom, to make progress towards the fulfilment of those purposes. (80.)

THE LAW OF ADAPTATION, A GRAND KEY IN BIBLICAL INTERPRETATION.

176. The law of adaptation in the moral economy of the divine administration, is, therefore, a fundamental principle in the philosophy of sacred history, and the grand key to all that would otherwise be mysterious or absurd, in the record of the revelations and dispensations of God to man. This law of the divine conduct, necessarily arising from the efficiency of the constitutional laws which God has established in the nature of things (60, 61), we know, with all possible certainty, that the real state of man, as to the condition and circumstances of his complex nature (21), always accurately indicates the character of the cotemporaneous revelations and dispensations of God, as understood by man; or, the degree in which the divine manifestations are accommodated to the state of man. (66.) And so of the converse: we know, with utmost certainty, that the character of the divine manifestations, as understood by man, always accurately indicates the cotemporaneous state of man, in relation to the true nature and character of God, and with reference to the highest and best condition of which his own nature is capable. (109.) If, therefore, we find in the volume of the inspired word, any law, commandment, precept, permission, promise, or statement, which does not correspond with the true nature and

character of God, nor is compatible with the highest and best condition of man, we know with entire certainty, that, just so far as it is at variance with these, if it is a genuine portion of the inspired word, it was accommodated to the cotemporaneous state of those to whom it was given; and that, the co-existence of that particular state of things, in which it had its necessary origin (63), is essential to its validity: and, consequently, that it is not a form of divine authority which, like a constitutional law of God in nature, bears equally on all men, at all times: but is of a particular, limited, and temporary bearing, and is of divine authority only when and where the state of things exists which makes it necessary as a moral force, in carrying man forward in conscious moral freedom (79), towards the fulfilment of the great purposes of divine benevolence. (173.) And, on the other hand, when we can accurately ascertain the true state of man, in any period of time, whether he is a subject of sacred, or profane history, we know with certainty, that the cotemporaneous manifestations of God in relation to him, or the divine dispensations which he received, or under which he acted, were from constitutional necessity, in effect, adapted to that state. (66.) And hence, this twofold rule is a perfect and infallible criterion by which we can accurately determine the character of every portion of sacred history with reference to the real state of man at the time in which the record was made, and the degree in which the cotemporaneous revelations and dispensations of God were accommodated to that state. And as this criterion will be largely employed in my subsequent reasoning, it is important that the reader should not only keep it continually in mind, but also, that he should carry along with him a clear and correct understanding of the principles upon which it is established.

CONDITION AND CIRCUMSTANCES OF MAN'S COMPLEX NATURE—THE PHRASE EXPLAINED.

177. I have repeatedly said (60, *et seq.*) that, the revelations and dispensations of God are, from constitutional necessity (90), always, in effect, adapted to the cotemporaneous state of man, or to the condition and circumstances of man's complex nature, at the time in which they are received. And now, lest my meaning in this language concerning man, should not be accurately understood by others, I will endeavour to explain it more fully. By "*the state of man*," I mean succinctly to comprehend the condition and circumstances of man's whole complex nature. What the *complex nature* of man is, I have clearly and fully stated in section 21. By "*the condition*" of man's whole complex nature, I mean to comprehend the condition of his body as to perfectness or imperfectness of organization and development, as to the perfectness or imperfectness of its physiological or vital condition and action, and as to the purity or depravity of its organic and animal sensibilities, instincts and appetites (26): and the condition of the soul (22) as to its degree of intellectual, moral and religious development, and the correctness or erroneousness of its intellectual, moral and religious education: (23.) And by "*the circumstances*" of man's complex nature, I mean all things surrounding man, which in any manner

affect, or exert any kind or degree of influence on any part, property, or power of his complex material, organic, animal, intellectual, moral and religious nature. (92.)

INDIVIDUALS OFTEN GREATLY IN ADVANCE OF THEIR COTEMPORARIES, IN THE KNOWLEDGE OF MORAL AND RELIGIOUS TRUTH.

178. It is, however, important to remark that, though the revelations and dispensations of God are always, in effect, adapted to the cotemporaneous state of man, yet it is nevertheless true, that, their full import, or the divine meaning in them, is often vastly deeper and of much wider bearing than is understood by those who originally receive them. Thus, it is now perfectly evident that, the prophets and apostles "who spake and wrote as they were moved by the Holy Spirit," embodied in human language, to be more and more clearly and fully revealed to the human mind, as the intellectual, and moral and religious man became more and more fully, and truly and developed (121), much that they did not themselves understand. (83, 107, 128.) And, it is also true that individuals often receive and understand divine communications greatly in advance of the common, cotemporaneous state of man. This was signally the case with Moses, who, as it will appear in the progress of my argument, was individually brought into such a state (177), that he received and understood divine instructions which neither the people whom he led out of Egypt, nor their posterity for many generations, were able to receive understandingly: but it was pre-eminently true of Jesus Christ, who was prepared to "receive the Spirit without measure;" and therefore, "it pleased the Father that in him should all fulness dwell." "He was in the bosom of the Father." "He was in the Father, and the Father in him." "He was one with the Father." "God was in Christ reconciling the world unto himself;" and therefore Jesus was "the tabernacle of God with men," the true *shechinah* "in whom dwelt all the fulness of the Godhead bodily," to be revealed to the human world in exact proportion to the true development of the intellectual, moral and religious man. (109.) But, so far was he in advance of the common state of mankind, at the time of his advent, that none on earth could "understand his speech or hear his word:" and he found it impossible "to speak plainly of the Father," even to his chosen disciples, while he was bodily with them. And now, though more than eighteen hundred years have passed away since Jesus of Nazareth began to utter the living word of God, and bade his disciples preach it to all the world, few of the human kind have so enlarged and sanctified their souls as to be able to receive and understand the true teachings of Christ; while a large majority of those who profess to believe in him have scarcely a dim and shadowy notion of his true divinity. (128.)

CHRIST THE TRUE TYPE OF A CHILD OF GOD.

179. There is another criterion which relates to the law of adaptation in the divine manifestations (176), and which is essential to the accurate interpretation of certain portions of sacred history. "No man hath seen God at any time; the only begotten Son which is in the bosom of

the Father, he hath declared him." (John i. 18.) "All things," said Jesus, "are delivered unto me of my Father; and no one knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." (Matt. xi. 27.) "Before Abraham was, I am." (John viii. 58.) "I am the way, and the truth, and the life; no man cometh unto the Father but by me." (John xiv. 6.) "And there came a voice from heaven saying, 'This is my beloved Son in whom I am well pleased; hear ye him.'" (Matt. iii. 7; xvii. 5.) And Paul declares (Heb. i. 1—3.) that, "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, and who is the brightness of his glory and the express image of his person." "God, manifested in the flesh." (1 Tim. iii. 16.) "For in him dwelleth all the fulness of the Godhead bodily." (Col. ii. 9.) And "God did predestinate" that all who through the regeneration and sanctification of the Holy Spirit became truly and fully his children, "should be conformed to the image of his Son." (Rom. viii. 26—29.) And, "as by nature, we all bear the image of the earthy man Adam, so in the regeneration all shall bear the image of the Lord from heaven." (1 Cor. xv. 49.) "Being changed into the same image, from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.) And shall "put on the new man which is renewed in knowledge after the image of him that created him." (Col. iii. 10.) "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 13), and are filled with all the fulness of God." (Eph. iii. 19.) These passages of Scripture, taken in their obvious sense and in strict accordance with the general scope and spirit of the Bible, as a whole, manifestly teach us this important doctrine—Jesus of Nazareth was the true and perfect type of a child of God; to whose moral and spiritual image, all must be conformed in order to be truly one with God.* And, therefore, he is the true and perfect criterion by which we can accurately determine the character, in regard to true godliness, of every individual described in sacred history; and thereby ascertain the true meaning of the language of sacred history concerning the characters which it describes. We know with all the certainty that can be derived from the teaching of the Bible as a whole, that, just so far as any human being falls short of a true and perfect conformity to the moral and spiritual character of Jesus Christ, he falls short of true and perfect godliness. And hence, we know, with the same degree of certainty, that, when the sacred Scriptures speak of men as "righteous," "just," "perfect," "the chosen of the Lord," "the servants of God," "the saints of the Lord," &c., just so far as those who are thus spoken of, really fell short of a true and perfect conformity to the moral and spiritual character of Jesus Christ, they fell short of true and perfect godliness; and the language of sacred history concerning them was adapted, in its meaning, to the state of man at the time in which the record was made; and the qualities predicated of them indicate their

* Lectures on the Science of Human Life, s. 949, 950.

character in relation to the general, cotemporaneous state of mankind, or in relation to the particular purposes which they were ordained to serve in the great scheme of divine government, rather than their true character in relation to the nature and character of God. (83.)

THE EFFECTS OF FLESH-MEAT AND ALCOHOLIC BEVERAGES ON THE CHARACTER AND DESTINY OF MAN. THIS IS A QUESTION IN NATURAL SCIENCE. HOW SOLVED.

180. Having clearly and fully ascertained the true nature and character of God ; the real nature and constitutional character, condition and relations of man ; the primary purpose of God, in the creation and earthly existence of man ; the great, paramount purpose of God, concerning man, in the economy of grace ; and, in a general manner, the causes which render man, as a moral agent, incapable of being so acted on by the moral and spiritual power of God, as to be kept from sin with conscious freedom of choice and action, and which thereby hinder the accomplishment of the great purposes of divine benevolence, and prevent man's being brought into the spiritual kingdom of God (175), I now proceed to inquire more particularly—

First, what effects the use of flesh as food, and of wine and alcoholic liquor of any kind, as a drink, has on the condition, character and actions of man, as a subject of the moral and spiritual government of God, with reference to the fulfilment of the great purposes of divine benevolence (32, 35, 76) ; and,

Second, what are the bearings or teachings of the Bible, as a whole, in relation to these points : or, in other words, how far the sacred Scriptures may, by accurate interpretation, be shown to be in harmony with the true revelations of God, in the volume of Nature.

181. It is evident that the first of these particular subjects of investigation, is mainly a question of natural science, and as such, must be solved by the revelations of God in the volume of Nature. For, we have seen (127) that, every law and principle, and property of Nature, is an institution of the divine will—that Nature is, in truth, the first great volume of divine Revelation, in which the deeply written will of God lies ever ready to be disclosed to the human mind by the true developments of science, and by accurate experience—that the revealed Word is but a supplement to this first great volume, and, in strictness, as a pure revelation, contains, principally, divine instructions concerning moral and spiritual things, which Nature speaks not of, or but faintly implies, or dimly indicates ; and that the truth of Nature and the true meaning of the revealed Word, must be in harmony ; and, consequently, it is impossible that the true meaning of the revealed Word can, as a permanent law, be contrary to the laws of Nature. The truth of natural science, therefore, is the truth of God, and always comes with divine authority to man (4) : and the Bible, as the revealed word of God, must, when accurately interpreted, be perfectly consistent with what is true in chemistry, and mineralogy, and botany, and zoology, and astronomy, and every other natural science. Yet the Bible was not given to teach us the natural sciences ; and no correct philosopher thinks of going to the Bible to study these sciences. To ascertain what

is true in these, he goes to the volume of Nature as the primary and irreversible code of the omniscient and omnipotent Creator and Ruler of all things. And, in regard to his Bible, he is satisfied if he finds nothing in it, which is apparently incompatible with the demonstrations of natural science; and pleased if he finds it confirmed by scientific truth: knowing that the truth of Nature must stand, whether the apparent meaning of any particular portion of the sacred Scriptures agrees with it or not. He, therefore, who truly loves and reverences the Bible as the revealed word of God, will not be forward to introduce it into controversies of a scientific nature, and oppose his interpretations of it to the demonstrations of science, in such a manner as to make it appear that the Bible and the truths of natural science are at variance: for he knows that this must only serve to invalidate his Bible, and not the truth of science. But, the true philosopher, who cordially and understandingly loves and reverences his Bible, will, as a scientific man, in all his investigations, and researches, pursue the truth for the truth's sake; and when he has fully ascertained the truth of science, if he finds any apparent want of agreement between this and his Bible, he will, with the spirit of truth still ruling his soul, honestly set about such an examination of the matter, as will enable him to show that the disagreement is only apparent, and that when accurately understood, the Bible perfectly harmonizes with scientific truth; or at least, that, the true meaning of the revealed Word is not incompatible with the truth of natural science.

182. Thus, for instance, suppose I affirm that the sun is the centre of our planetary system, and that the earth and other planets revolve round it; and, immediately, some one, hot for controversy, comes forward and asserts that my statement cannot be true, because the Bible clearly teaches that the earth is fixed and the sun moves round it. Nothing is more certain than that he and I and the whole world with us, might keep up a fierce and interminable controversy on this subject, and never come any nearer to a unity of opinion, nor to the knowledge of the truth than we are at the outset, if we continued to draw our arguments from our interpretations of the language of the Bible, or continued to contend about the meaning of words. I will, therefore, say to my adversary, at the threshold of the dispute, Sir, I respect and love the Bible perhaps as much and as truly as you do, but I shall enter into no controversy with you concerning the doctrines of the Bible, in regard to astronomy. This is not a matter of Revelation; but of natural science. He replies that, the truth of natural science cannot contradict the truth of revelation. I admit it; and affirm that the revealed Word was not given to teach us natural science; but that, the truth of natural science illuminates the pages of revelation, and enables us with more clearness and accuracy to ascertain and understand the true meaning of the revealed Word. (127.) I then proceed to demonstrate, completely and incontrovertibly, by a scientific process, that the sun is the centre of our planetary system, and that the earth, with the other planets, revolves round it: and thus, I close up the controversy, and the whole intelligent world, capable of understanding my reasoning, is brought to one opinion on the subject. Does my adversary pertinaciously come forward again, and say, "I do not care for your scientific

demonstrations : here is my Bible ; and it plainly teaches that the earth stands still, and that the sun moves round it, and I guess God knows better than you, with all your philosophy, falsely so called ?" I will reply, Man, do you indeed reverence your Bible and wish others to reverence it ? Then strive not to dash it against this immoveable rock of truth : for, although your efforts may never succeed in shaking your own superstition, yet be assured they will serve to convince others of the blindness of your superstition, or to impair their confidence in the authority of your Bible, or else, they will distrust your honesty in urging your Bible authority. But does he ask, "Shall I then throw my Bible away, and take your natural science for my only guide ?" I answer, No. Go to the volume of the revealed Word for all the instruction which it was designed to give you ; and to the volume of Nature for all the truth which God has written there for human science. And when you have clearly, fully, certainly ascertained a truth of Nature, remember that, it is a truth of God, which comes not to you clothed in any of the ambiguity of human language ; and therefore, that it cannot be rendered questionable on the ground of the uncertainty of the meaning of words. And if you find any portion of the revealed Word which seems either explicitly or implicitly to contradict this truth of Nature, remember that the revealed Word is in human language, and therefore, is capable of being as variously interpreted as men individually are various in the condition and circumstances of their complex nature (8, 9, 65) ; that it is only the divine meaning of the revealed Word, which is of divine authority ; and that the divine meaning of the revealed Word cannot contradict the truth of God in the volume of Nature. (127.) Therefore, when you have clearly and fully ascertained a truth of God in the volume of Nature, open your Bible in the light of this truth, and if any portion of the language of the Bible seems to contradict it, honestly and diligently study your Bible, not for the sake of proving from it that your truth of Nature is true, but for the sake of accurately understanding the general scope and spirit of its meaning as a whole, with which, the divine meaning of each particular passage must be consistent ; and, as sure as the Bible is the word of God, and your investigations and reasonings are accurate, you will find that the divine meaning of every portion of the revealed Word, taken in connection with all the circumstances under which it was given, and the constitutional laws which govern all divine revelations (66), is perfectly compatible with the truth of Nature, in whose light you study the Scriptures, and with every known truth in the volume of Nature.

183. In this manner only, can the particular question now before us, be correctly met and accurately solved. I affirm that the use of flesh as food, and alcoholic liquor as a drink, is incompatible with the highest and best state of human nature. But, immediately, a multitude of voices are heard vociferating, "You are wrong, Sir ! you are wrong ! The Bible explicitly declares that God gave Noah and his family permission to eat every moving thing that liveth ; and that, Abraham the chosen of God, gave the angels of the Lord flesh to eat ; and that, God commanded the children of Israel to eat flesh at the supper of the passover, and miraculously supplied them with flesh to eat in the wilderness ; and that, Moses, under divine inspiration, permitted the

Jews to eat flesh, and commanded them to supply the priests with it for food; and that, God caused the ravens to carry flesh to the prophet Elijah for his food; and that, our Saviour and his inspired apostles ate animal food; and Paul declared that 'every creature of God is good, and nothing to be refused, if it be received with thanksgiving.' And the Bible also, expressly permits the use of wine as a drink; and speaks of it as a blessing; and Christ drank it and gave it to his disciples; and made it for others to drink; and instituted it in the sacramental supper, as a perpetual memorial of his blood shed for a sinful race; and Paul ordered Timothy to drink it; and the primitive Christians drank it under the apostolic sanction." I reply to this multitude of gainsayers, I cannot enter into any controversy with you, in regard to what the Bible, according to your understanding of it, teaches on this subject. I shall not dispute with you about the meaning of words. For, I regard such controversies and disputes, as fruitful of no good, and as serving in no measure to the clear and satisfactory ascertainment of truth. The question before us, is not a question of Revelation, but of natural science; and as such, I have fairly met it, and thoroughly examined it, and fully solved it, in my Lectures on the Science of Human Life. In those lectures, I have clearly and incontrovertibly shown* that, all the evidence of comparative anatomy, when correctly apprehended and accurately estimated, goes to prove conclusively, that man is naturally in no measure a flesh-eating animal, but is organized to subsist wholly on the products of the vegetable kingdom. And with equal conclusiveness, I have also shown that all the evidence of physiology in relation to the matter, concurs in the demonstration of the same truth: that, taking man as a species extending through all generations, rather than as an individual in particular circumstances, and, taking the most perfect state of the human constitution as the true criterion or point of departure and reference in all reasoning on this subject, flesh-meat, in comparison with the best vegetable food, is much more stimulating in proportion to the nourishment which it actually imparts to the body—renders the general physiological action of the organic system more rapid and intense—accelerates all the vital functions, and deteriorates all the functional results—increases the expenditure of the vital properties of the tissues and functional powers of the organs, and more rapidly wears out the vital constitution; † that, it is not so conducive to the healthy growth, and full development, and true proportions, and perfect symmetry and beauty of the body; ‡ that, it is not so conducive to suppleness, activity, agility and strength; and will not sustain man so well and so long in hard labour and under fatigue, and exposure to changes of weather and of climate; § that it tends to induce acute and chronic disease, diminishes the vital power of the body to resist the action of disturbing and morbid causes and noxious agents; and, therefore, is neither so well adapted to preserve health and prevent disease, nor to enable the diseased body to recover health; nor is it so conducive to long life and true bodily comfort and enjoyment; || that, it diminishes the sensorial power of the nervous system, impairs the special senses, and the powers of perception and reflection, and renders

* Science of Life, s. 809—860.

† s. 927—996.

‡ s. 997—1064.

§ s. 861—926.

|| s. 1065—1128.

the mind less active, clear and vigorous and spiritual ; that it increases the influences of the animal appetites, desires and propensities, on the intellectual, moral and religious faculties (26—34), and renders man more sensual, passionate and brutish—more immoral, vicious and criminal, and less able to perceive and understand and obey moral and religious truth. (35.) In short, that, the use of flesh as food, serves to deteriorate the whole complex nature of man—to multiply disease and suffering, and error and wickedness in the human world, and abbreviate the period of human life, and increase the power of the animal over the intellectual and moral and religious man, and render man less able to understand the true nature and character of God, and the true relations between God and man (66), and less able to be actuated by any other than selfish and sensual motives (51), and thus serves to sink man into a deeper and darker and more brutally savage state of barbarian heathenism.*

184. Again, I have shown in my Lectures on the Science of Life, † that, alcohol is a destructive poison to the vital constitution of man ; and always immediately impairs the vital properties of the tissues on which it acts ; and, when concentrated to a pure state, a small quantity of it in the human stomach almost instantaneously destroys life. And, however diluted the form, the poisonous or *anti-vital* character of alcohol always remains ; and, to the extent of its energy, immediately impairs the vital properties and tends to the destruction of the vital constitution of the parts on which it acts ; and, by causing a vital reaction or antagonism, preternaturally excites the whole organic system ; and, in proportion to its quantity, throws the organs into a violent action—disturbs all the functions and deteriorates all the functional results—increases the exhaustion of the constitutional powers—abbreviates the period of life, and so acts on the whole complex nature of man (145), as to tend to every kind of disease and suffering in the body, and to every kind of injury and wickedness, and the greatest misery in the soul, and to the utter destruction of every organic, and animal, and intellectual, and moral, and religious, and social faculty, and power. I have also shown ‡ that, alcohol is not produced by any formative process in nature, but by a process of decay or destruction, called, by the chemists, “vinous fermentation,” in which the saccharine matter or sugar which is produced by the vital economy of organized bodies, and which is an organic element, is resolved to chemical elements and, at the same time, in consequence of confinement, by human art, some of these chemical elements, as they are set free, or produced by the destruction of the saccharine constitution, enter into the alcoholic constitution by a combination peculiar to this process. The deadly poison called alcohol, is, therefore, entirely a result of fermentation, and in no measure, of distillation ; and has precisely the same nature and properties wherever it is found ; precisely the same, whether in rum, brandy, gin, whisky, wine, beer, cider, or any other kind of distilled or fermented liquors. And although when taken in small quantities and in a diluted form, its pernicious effects are exceedingly insidious, and the progress of its work of death is by imperceptible degrees, yet however diluted the form and

* Science of Life, s. 1129—1251.

† s. 1559—1562.

‡ s. 1375.

however small the quantity, its immediate and direct effect on the living tissues of the human body, is, from constitutional necessity, always pernicious; and from the same necessity, its pernicious energy always simultaneously assails the whole complex nature of man. (149.) So that, in the day man drinks of it, he "begins to die," in the fullest import of the language of the primal prohibition. (150.) The direct and certain tendency of alcoholic liquor as a drink, therefore, like that of flesh as food, but in a vastly greater degree, is to sensualize, debase and destroy man's whole nature; to increase the power of the animal over the intellectual, and moral and religious man, to render man less able to understand the true nature and character of God, and the true relations between God and man—less able to perceive and understand and obey moral and religious truth. In short, its direct and powerful tendency is to sink man in spirit and soul and body, into the lowest and most brutalized state of human degradation and perdition. (51, 153.)

185. The use of flesh as food, and wine or any other kind of alcoholic liquor as a drink, therefore, is utterly incompatible with the highest and best and happiest state of man's complex, organic, animal, intellectual, moral and religious nature (21); serves to keep man out of the spiritual kingdom of God—to prevent the success of the divine economy of grace (170), to retard the development of the moral and spiritual government of God in the human world, and thus to hinder the accomplishment of the great purposes of divine benevolence. (74.)

186. Let it be clearly understood, however, that I do not place flesh-meat in the same category with alcohol, as a poison. I do not affirm that flesh-meat is in any degree, an actual poison to the human constitution; nor that, the habitual dietetic use of it, in moderate quantities and under proper regulations, is, in all conditions and circumstances, a source of more immediate and permanent evil than good to man as an individual. On the contrary, I freely admit, that, man, as an individual, may be brought into such a condition and placed in such circumstances as will render it both necessary and proper—nay, even best to eat flesh. But if there is any truth in anatomical and physiological science, and in the demonstrations of human history, I have fully and conclusively shown, in my lectures on the Science of Human Life, that the use of flesh as food is not conducive to the highest and best state of the complex nature of man as a species, extending through all generations. Human experience has fully and largely confirmed the doctrine of the Sacred Scriptures that man has the constitutional capability of deriving nourishment from "every moving thing that liveth;" and that, he may habitually use flesh as food, from generation to generation, and still, as a species, retain sufficient constitutional power to perpetuate himself, and in a measure, fulfil the relations and duties of individual and social life.* Yet it is none the less true that he cannot attain to the highest and best state of which his nature is capable, while he continues to eat flesh.

187. Do my opposers still persist in asserting their Bible authority for the dietetic use of flesh and wine? Then, I reply to them, your pertinacity is blind and mischievous: for it is infinitely easier for you

* Science of Life, 648—653.

to bring the authority of your Bible into discredit, in such a controversy, than to shake these scientific demonstrations. You may just as well tell me, at this day, that you have Bible authority for the doctrine that the earth stands still, and that the sun moves round it once in twenty-four hours, as to tell me that you have Bible authority for the doctrine that the use of flesh as food, and wine or any other kind of alcohol liquor as a drink, is compatible with the highest and best state of which human nature is capable: for the latter proposition is quite as credible as the other, to an accurately informed mind. Do they captiously answer, "O that is just the way of all you vain speculators who become 'wise above what is written!' The Bible and every thing else must give way to make room for your favourite theories!" I respectfully say to them, I trust that I love and reverence the Bible as truly and as much as you do. But it is not the print and paper and binding of the Book that I reverence. I love and reverence the divine truth and spirit of the Bible. And now, I am ready to take the Bible and sit down with you, and, in the light of the scientific demonstrations before us, carefully and prayerfully study it from beginning to end; and show you that every part of the Bible, when accurately interpreted, is perfectly consistent with these scientific demonstrations. And when I have done this, if you assert that I have not succeeded in proving, to your satisfaction, from the Bible, that the use of flesh as food, and of alcoholic liquor as a drink, is incompatible with the highest and best state of which human nature is capable, then I shall say I undertook no such thing! the proposition before us does not belong to revelation, but to natural science, and therefore it is impossible to prove either the affirmative or negative of it from the Bible, so conclusively as to satisfy all minds, and put an end to controversy concerning it. But it must for ever remain an unsettled and vexed question, so long as the reasoning in regard to it is founded on evidence drawn from the Scriptures. I have fully demonstrated its truth on its own legitimate ground, as a proposition in natural science; and I went with you to the Bible, not to prove from it the truth of the same proposition; but, to show you that the Bible may, upon correct principles of interpretation, be made to harmonize perfectly, with those demonstrations of natural science; and if I have not satisfied you on that point, you had better endeavour to harmonize the Bible with those demonstrations, in a manner more satisfactory to yourselves; for while the constitutional laws which God has established in the nature of things remain in their integrity, the truth of those scientific demonstrations must, of necessity remain. And, let it also be remembered that, inasmuch as the great economy of divine benevolence embraces man's whole nature, and aims as truly at the health and happiness of his body as of his soul (23), the Bible, though it does not explicitly teach the science of physiology, does, in its moral and spiritual precepts and requirements, implicitly demand that man should, to the full extent of his capabilities, and opportunities and means, acquire that knowledge of the nature and properties of things, which will enable him, in the greatest degree, to maintain the highest well-being of his whole nature, by the most perfect obedience to the laws of God in his nature and relations. (92.)

THE TRUE GROUND OF BIBLICAL ARGUMENT IN RELATION TO ALL
QUESTIONS IN NATURAL SCIENCE.

188. Now, then, before I proceed to the second particular subject of inquiry which I have propounded (180), let it be clearly understood that, I do not go to the Bible to prove the doctrine which I have advanced concerning the effects which flesh as food, and alcoholic liquor as a drink, have on the character and destiny of man. We have learned from the One great System of divine Revelation, comprised in the volume of Nature and in the volume of the Inspired Word (127), what God is, and what man is, and what are the purposes of God concerning man, and what are the laws which govern the revelations and dispensations of God to man (16, *et seq.*), and what are the effects of flesh as food, and alcoholic liquor as a drink, on the character and conduct of man, with reference to the fulfilment of the great purposes of divine benevolence. (175, 181—185.) All these points, therefore, are to be considered as clearly ascertained and fully established. And I go to the Bible for the sole purpose of showing that all those particular portions of Scripture which seem to be at variance with the truths of natural science which I have advanced, may, by fair interpretation, be shown to harmonize perfectly with those truths: or, for the purpose of showing that, the divine meaning of the sacred Scriptures, when accurately ascertained, harmonizes perfectly with the true revelations of God in the volume of Nature. And this distinction is of the utmost importance: for there is an infinite difference between proving, from the Scriptures, the truth of a proposition in natural science, and showing that the Scriptures may fairly be so interpreted as to agree with the demonstrated truth of natural science. Thus, it would be impossible to prove from the Bible, that the sun is the centre of our planetary system, and that the earth revolves round it. On the contrary, several portions of sacred Scripture seem plainly to imply that the earth is fixed and the sun moves round it. And if, without scientific demonstration to support us, we affirm that the language of those portions of Scripture was used in an accommodated sense, and was adapted to the state of man at the time in which the record was made (66), our interpretation would be received by few; while the multitude would reject it with indignation and horror, and vehemently accuse us of heresy and blasphemy. But, when it is known to be a fully demonstrated truth of natural science, that the earth revolves round the sun, it is at once perceived that the Bible must be made to agree with this scientific truth, or be invalidated by it; and then, our interpretation is readily received as manifestly true. And, if we go still further, and accurately ascertain all the principles of science in the nature and relations of man, we shall find that the very language of Scripture, which seemed to be at variance with the truths of natural science, is, in reality, strictly in accordance with the constitutional laws which govern all divine Revelations (60—66, 107), and could not be different, consistently with the integrity of those laws. The very language of the Bible, therefore, which has been thought by some, to afford the strongest grounds of

scepticism in regard to its genuineness and authenticity, is, in truth, the most powerful evidence of its genuineness and authenticity. All this is applicable to the doctrine which I have advanced concerning the use of flesh as food and alcoholic liquor as a drink; and is essential to the completeness of the general argument before us. It is impossible to prove from the Bible, that the use of flesh as food and alcoholic liquor as a drink, is incompatible with the highest and best state of which human nature is capable; and to assert this doctrine on Bible authority, or without the support of scientific demonstration, is inevitably to involve ourselves in heated and vexatious controversy, which will amount to little more than "I say it is!" and, "I say it is not!" and can never end in the full and satisfactory ascertainment of truth. But when we can assert our doctrine as a fully demonstrated truth of natural science, then the question is not, What can we make the language of the Bible mean, in relation to it? but, How shall we, in strict accordance with correct principles of interpretation, so explain it, as that, while we sacredly maintain its divine validity, we, at the same time, clearly show that its true meaning is perfectly compatible with the truths of natural science. The scientific demonstration has been made (183—186); and it only remains for me to show that the language of the Bible may, in accordance with correct principles of interpretation, and with the strictest regard to its divine authority, be so explained as to agree perfectly with the demonstrated truths of natural science, which I have advanced; or, in other words, that, the divine meaning of the revealed Word is in perfect harmony with the true revelations of God in the volume of Nature. (127.)

189. But, let me here enter my solemn protest against all perversions of the principles which I have advanced. Because I affirm that nature is the first great volume of divine Revelation to man, and that, the true meaning of the revealed Word must harmonize with the truths of natural science (127), let no idle dreamer set up the vagaries of his undisciplined mind as the true revelations of God in Nature, and insist that no meaning of the sacred Scriptures can be of divine authority, which is not compatible with his philosophy. Human fancy is not scientific demonstration. Nor is it enough that we have strong evidence in Nature, of the truth of an opinion which we entertain, if that evidence is, in the least degree, incomplete and inconclusive. Nothing short of a perfect scientific demonstration of the truth of a proposition—the full ascertainment that it is a constitutional principle or property of Nature, can justify us in asserting it as a criterion by which the true meaning of the sacred Scriptures, is to be determined. Hence, therefore, philosophers and men of science should be exceedingly modest in their pretensions to the authority of Nature, in opposition to the received interpretations of the Sacred Scriptures, so long as the grounds on which they predicate their natural authority, are, in any measure, wanting the support of complete scientific demonstration. Thus, in what is popularly called the "Science of Geology," many particulars are known which render the most recent theory that has been founded upon them, exceedingly plausible: but, the great constitutional principles or laws of Nature, which govern the formation of bodies like our earth, and the causes which qualify the action of those

laws, in the various conditions and circumstances of things, and which modify the results of their action, are not yet ascertained with sufficient certainty, to justify us in calling geology a science in the proper sense of the word; and still less, in urging geological evidence as conclusive proof against the received interpretation of the sacred Scriptures. The opinions of geologists may be correct; but they must be established by scientific demonstration before they can justly be asserted as the true revelation of God in Nature, with which the true meaning of the revealed Word must harmonize. And all this applies to every other subject on which the human mind is exercised. It is far easier to dream than to reason—to fancy than to investigate—to speculate than to demonstrate: but not so safe, nor so conducive to the knowledge of the truth and the well-being of man. And he that does not love the truth more than he loves his own opinions, will never go very deep into the well after the water of truth, to satisfy his own thirst, and cannot be a safe guide to others.

190. Having thus clearly and fully defined the ground of my Biblical argument, and laid down the principles which are to govern my reasonings, I am now prepared—*Secondly* (180), to enter upon a thorough examination of the Sacred Scriptures, for the sole purpose of showing that the divine meaning of the revealed Word is in perfect harmony with the scientific truths which I have advanced and which I may hereafter advance. And let it be continually borne in mind, that, in prosecuting this argument, I shall carry along with me at every step, as a grand and infallible criterion in my reasoning, the twofold rule presented in Section 176; namely, that, the real state of man, in relation to the true nature and character of God, and with reference to the highest and best condition of which his own nature is capable, always accurately indicates the character of the cotemporaneous revelations and dispensations of God, as understood by man: and, the character of the revelations and dispensations of God as understood by man, always accurately indicates the cotemporaneous state of man. [See 172, 175, 176.]

ALL THE DIVINE INSTRUCTIONS CONTAINED IN THE BIBLE CONCERNING THE FOOD OF THE HUMAN SPECIES AS A WHOLE, WERE THOSE GIVEN TO ADAM, AND ARE STRICTLY CONSISTENT WITH THE TRUTHS OF NATURAL SCIENCE.

191. We have seen that, man was created with determinate relations to those substances in nature which were designed for his food (93, 159), and that, the constitutional laws by which the human body and its appropriate aliment are adapted to each other, are institutions of the divine will—commandments of God (161): and that, the phenomena resulting from the efficiency of those laws, are, in truth, the natural language of God, by which man may, with certainty, be informed of the divine will and purposes to which those phenomena relate. (165.) We have seen also, that, as every law of Nature is a law of God, it is impossible that any word of Revelation should, as a permanent law, be contrary to the laws of Nature (4); but the true meaning of the revealed Word must be in harmony with the laws of Nature. (127.)

Hence, therefore, the true meaning of the revealed Word addressed to man as a species—to human nature as a whole, and not to man as an individual in particular circumstances, must be consistent with the permanent laws of constitution and relation which God has established in human nature; and must be equally valid through all generations of mankind; so long as the human constitution remains the same. And it is perfectly evident that, the divine instructions which, according to the Mosaic Record, were given to Adam (116), were not addressed to him as an individual in particular circumstances; but they were addressed to him as the human species—as the *whole* of human nature (167), and therefore, they were in perfect harmony with the laws of constitution and relation divinely established in the nature of things; or rather they were revelations of those laws; and were adapted to the best state and greatest good of human nature, throughout all generations.

192. It was to human nature as a whole, and not to the first man, as an individual, that God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for food. It was to “*ādam*” as a species (116), that God said, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil (145), thou mayest not eat, neither mayest thou employ it in any other mode of sensuality lest thou die; for in the day that thou eatest thereof thou wilt begin to die. (148.) It was to woman as the female part of the human kind, that, God declared that, by her yielding to the spirit of sensuality (139), her sorrows and sufferings in child-bearing would be greatly increased; and that she, by ministering to sensuality in man, would make him a despotic and oppressive and sensual master, rather than a loving, protecting and continent husband. And it was to man as a species, that God said, “Because of thy sensuality, cursed is the ground for thy sake: with toil and fatigue shalt thou eat of it all the days of thy life. Thorns also, and thistles shall it bring forth to thee, and thou shalt eat of the herb of the field—the products of tillage. In the sweat of thy face shalt thou eat bread till thou return to the ground: for out of it wast thou taken: for dust thou art and unto dust shalt thou return.” (144, 165, 167.)

193. It is, therefore, perfectly manifest that all the divine instructions, contained in the Bible concerning the food of the human species as a whole, are entirely and strictly consistent with what I have shown to be the constitutional laws of God in the nature of things (183); and affirm, explicitly, that, man as a species, comprehending all generations, is constituted to subsist on the products of the vegetable kingdom (123); or that, certain products of the vegetable kingdom, are, by divine constitution and appointment, the natural and appropriate food of the human species; and best adapted to sustain man in the most perfect state of all the attributes of his complex nature. (124, 147, 150.) On this point there can be no reasonable doubt: for it is indubitably true that, while the first human pair were the constitutional head and source and whole of human nature, the divine instructions given to them concerning food, were adapted to the human constitution; and, consequently, the divine laws thus revealed to them, were as permanent as the human

tion itself; and therefore, must, of necessity, remain equally rough all generations of the human species.

But while it is entirely certain that the divine instructions to Adam concerning food were adapted to the human constitution, therefore, were addressed to man as a species, and not to man as an individual in particular circumstances, it is equally certain that the laws which God made to our first parents, were, in the regulations prescribed, in the duties required and in the motives presented, strictly adapted to the condition and circumstances of their complex nature as rational beings (177) and therefore accurately indicate their state. (110, 176.) Thus of little more than an animal existence, and of their animal faculties their knowledge extended not beyond the infantile results of very limited sensual perception and experience (131), and consequently, their understanding comprehended only that which had informed their souls of this perception and experience. (113.) Of their higher moral faculties, of their rational nature and relations and interests and wants, they had no distinct notion, and no other sentiment than the shadowy and indistinct impression caused by the action of surrounding influences on their unintelligent, moral and religious instincts. (38, 52—57, 120, 121.) The animal man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned; and it is written, "The first man Adam was made a living animal, of the earth, and of the dust of the ground," (103.) And, therefore, the interests and motives pertaining to eternal things were unperceived by him, and could not be brought to bear efficiently upon him, as causes of moral action. (80, 88.) But, was he in a condition to receive even the higher order of moral motives which are appreciated by the human mind, in the more advanced stage of the development of the intellectual and rational nature of man. (121.) Those motives only, which pertained to temporal interests and wants of which he was conscious, could be brought to bear upon him with any degree of moral force; and those related wholly to his animal nature and his temporal existence. And consequently, the moral code divinely communicated to man in such a condition, was necessarily succinct and simple. "Be ye fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth. (74.) The herb bearing seed, and the tree which is the fruit of a tree yielding seed I have given you for food. Of every tree of the garden thou mayest freely eat; but, of the tree of the knowledge of good and evil (145), thou mayest not eat; for, in the day that thou eatest thereof, thou wilt begin to die." (125, 148.) According to the Mosaic Record, is the whole of the divine regimen laid down on man in the primitive state of things. The regulations were prescribed to him, and the motives which were presented to him for his obedience, so far as he understood them, or had any notion of their import, related wholly to temporal interests, and to his animal necessities, appetites and sufferings. And even these, from the very limited state of things, he could but faintly perceive and feebly appreciate.

He had never seen a human being die; nor had he realized in his experience, what it is to "begin to die;" and therefore, it was impossible for him to have a clear and strong conception of the idea

of death, nor of the sufferings which are produced by those transgressions which begin, and carry on the work of death in man. (149.) Hence, therefore, as we have seen (167, 172), all the moral and spiritual power of God (88, 89), which could be brought to bear on Adam in his primitive condition, was not sufficient to keep him from yielding to those animal desires which acted on his intellectual and moral powers in a manner which he did not understand (26), and led to voluntary conduct, the calamitous consequences of which he, from experience, yet knew nothing of, and could not contemplate, at one and the same instant, while he felt his desires and contemplated the indulgence of them:* and therefore, under all the restraints which infinite Wisdom and Goodness could impose upon him as a moral agent, consistently with his entire moral freedom, his animal desires, founded in the wants of his nature (122), and, in themselves, not sinful, being excited (143), controlled his intellectual and voluntary powers, and led first, to moral and then in necessary consequence, to physical transgression of the constitutional laws of human nature (191): and thus, in the first human pair, all human nature fell from the highest and best state of the human constitution: for they were, as yet, the whole of human nature, and the source from which all other human beings must derive their constitution and natural attributes as affected by the fall.

195. While, therefore, by this fall of human nature in the first human pair, the condition of the human constitution was changed, the relations which our first parents held to other created things and to the unborn human family, remained the same. They were still the human species as distinguished from other living creatures which God had made (116), they were still the whole of human nature, possessing, in themselves, the constitutional economy and power, by which all other human beings were to be produced, with natures like their own: and therefore, the divine instructions given to them as the human species in the fallen state, were still adapted to human nature as a whole; and consequently, they bear with equal validity, on every generation and individual of the human kind. For, it is most certain that the consequences of human transgression which, according to the Mosaic Record, were divinely announced to the first human pair, were not limited to them as individuals, but comprehended the human species in all its generations; and have been realized by every individual of the human family whose body has returned to the dust from which it was formed. (165, 192.) Hence, therefore, when God said to man, after his transgression (Gen. iii. 18, 19), *'āchāltā eth-ʿēsēbh hāssādheh*—"thou shalt eat the herb of the field,"—i.e., the vegetable productions of the earth shall be thy food, he said it not to Adam as an individual, but to *ādam* as a species (116)—to human nature as a whole. And the only difference between this, and the first divine instructions, concerning the natural food of man (Gen. i. 29), is that, God now declares that, in consequence of human sensuality and transgression, man shall procure his food with care and toil. (144.)

* Lectures on the Science of Human Life, 576.

**THE ORDER OF MOTIVES ORIGINALLY PRESENTED TO MAN—MAN'S
DETERIORATION—THE ORIGIN OF SACRIFICES.**

196. We have seen (122) that man, in his primitive innocence, was instinctively, rather than intelligently, in the spiritual kingdom of God; and (159—165) that, by his transgression, he not only expelled himself from that kingdom, but impaired the integrity of those natural instincts which in their original purity incited him to obey the laws of his nature and relations (92), and originated a depravity which naturally turned him from the "tree of life" and impelled him towards the tree of death. We have seen also (93), that, when man has revolted from the spiritual kingdom of God (81), it is not possible for him to return to that kingdom except by spiritual regeneration; and that it is, in the nature of things, impossible for man to be spiritually regenerated except by understandingly and cordially receiving and obeying the truth of God in the love of it. Hence, therefore, when man was in that primitive state of intellectual and moral infancy, in which he could only receive instructions and feel the force of motives which related to his temporal and bodily existence (194) and when, against the force of all the motives that could be brought to bear on him (175), he had transgressed the divine laws of his nature and relations (23), and originated a depravity which rendered him less able to perceive and understand and obey moral and religious truth (35), and continually inclined him to error (48), he, from a necessity growing out of the condition and circumstances of his complex nature (177), became more and more depraved, and more and more erroneous in his moral and religious notions, and tended ever to immorality and vice and superstition and idolatry, and to the observance of corresponding ordinances, rather than to true morality and virtue and religion, and to pure, spiritual devotion. (52—66, 172.)

197. As centuries rolled away, experience, as well as primitive revelation, taught man the advantages of cultivating the earth; and, according to the Mosaic record, Cain, the first-born son of Adam, became a tiller of the ground, and, probably at a considerably later period, Abel, the second son, became a keeper of sheep. "And in process of time, it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock, and of the fat thereof." But we know that neither the offering of Cain nor of Abel was consistent with true ideas of the nature and character of God, nor with that pure, spiritual worship which man in the highest and best state of his nature offers to his Maker; and therefore, they, with certainty, indicate the cotemporaneous state of man (176), and show that Cain and Abel, instead of having improved upon the instructions which Adam had received, and advanced in the knowledge of theological truth, had greatly degenerated, and sunk into deeper darkness; and, from constitutional necessity, invested the object of their worship with attributes and passions corresponding with the condition and circumstances of their own complex nature. (60.) Cain, therefore, being a tiller of the ground, and being incited by his religious instinct to religious worship (52),

naturally brought of the fruit of the ground an offering to the Lord (61), and as naturally brought such fruit as he believed would be most acceptable to a Being whom his imagination invested with affections and appetites like his own. (64.) What this fruit was, we are not explicitly informed by the revealed Word: but, all the revelations of Nature in relation to this question, as well as all the implications of the sacred Scriptures, seem to conspire to prove that it was an intoxicating substance. Adam and Eve, as we have seen (146—149), had made themselves acquainted with such a substance; and all human history shows that, when man has once acquired an appetite for intoxicating substances, he does not readily and easily forsake them. Our Saviour informs us that the antediluvians were excessive in the use of intoxicating liquor; for, surely, if they had drank nothing but *water*, he would not have spoken of their "*drinking*" as one of the characterizing forms of their sensual wickedness. (139.) And, after the flood, Noah became intoxicated as soon as he could procure the means: and we know that, from the days of Noah to the present time, in every nation and tribe and portion of the human family upon the face of the whole earth, where intoxicating substances have been used as means of sensual enjoyment, and where religious offerings have been made to the object of worship, some intoxicating substance has been included among these offerings, if, indeed, it was not the sole offering: and always, when man has made a libation of wine, or offered any other intoxicating substance to the object of his worship, he has partaken of it himself. And we know also, that these universal facts have not been mere accidents, but determinate results of the integrity and efficiency of the laws which God has constitutionally established in the nature of things. (58, 63.) Now add to all this, the recorded facts that, "unto Cain and to his offering the Lord had not respect," that "Cain was very wroth" because his offering was rejected and his brother's accepted—that "the Lord said unto him, Why art thou wroth? If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door," and that, still, Cain, in his wrath murdered his brother, at that very early period in the existence of the human species, when—to use the language of phrenology—the organ of destructiveness had not yet acquired a sufficiently depraved and inordinate energy to impel man to murder, without being preternaturally excited, and we have an amount of evidence before us which falls little short of a complete demonstration that the fruit which Cain offered, was an intoxicating substance—that he was under the effects of it when he brought his offering before the Lord, and when he slew his brother. Still, let it be understood that this conclusion concerning the nature of the fruit which Cain offered, is arrived at rather by the force of inference than of direct evidence; and is stated as what seems most probably true, rather than as incontrovertibly ascertained. Nevertheless, it is entirely certain that whatever was the kind of fruit, it was offered with a darkened understanding and an unholy spirit.

198. In almost equal darkness of mind with regard to the spiritual nature and moral character of God and the true relations between God and man, but with far more piety of feeling and of reverence, Abel, being "a keeper of sheep," from a constitutional necessity growing out

of the condition and circumstances of his nature (52—66), “brought of the firstlings of his flock and of the fat thereof,” as the most acceptable offering which he could make to such a being as he conceived the Lord to be: and God, seeing the piety of his spirit and sincerity of his heart, “had respect unto him and his offering,” and blessed him in the service.

199. The notion which is generally entertained by the Christian world, concerning Abel and his offering, is as fanciful and absurd as that which prevails in relation to Adam in his original state. (95.) There is not the slightest evidence in the Bible that God by direct revelation, instructed or commanded the first human pair, or their immediate offspring, or any of the primeval race, to sacrifice animals, or to make offerings of any kind to him; nor that he required any other service of them, than a holy obedience to the laws of their nature and relations. (92.) The hypothesis that the animals of whose “skins,” God, according to our English version of Gen. iii. 21, made coats for Adam and Eve, were sacrificed by Adam, and therefore, Adam had been divinely instructed to make such sacrifices, is, as we have seen (156, 157), utterly without foundation. And we know with perfect certainty, that such sacrifices are in no measure adapted to the true nature and character of that God whom Jesus Christ has revealed to us (128, 159); nor in any measure adapted to man when he is in that state (177) in which he can rightly understand the nature and character of God, and “worship him in spirit and in truth.” Indeed, the intellectual, moral and religious man was sufficiently developed in many of the Hebrew prophets and teachers, to perceive and enunciate this truth under divine inspiration, long anterior to the advent of Christ. (64, 98.) “Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken, than the fat of rams.” (1 Sam. xv. 22.) “Sacrifice and offering thou didst not desire: burnt-offerings and sin offerings hast thou not required.” (Psa. xl. 6.) “For thou desirest not sacrifice that I should give it: thou delightest not in burnt-offering.” (Psa. li. 16.) “To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt-offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.” (Isa. i. 11.) “Your burnt offerings are not acceptable, nor your sacrifices sweet unto me.” (Jer. vi. 20.) “For I desired mercy and not sacrifice; and the knowledge of God more than burnt-offerings.” (Hos. vi. 6.) “Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgressions, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good: and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?” (Mic. vi. 6, 7, 8.) And Paul, who was so prepared to receive the spiritual revelations of God by Jesus Christ (178), that he attained to a far more full and accurate understanding of divine things than any of the prophets who had preceded him, or than any of his cotemporaries, affirms explicitly, in his epistle

to the Hebrews, that the offering of sacrifices cannot minister to the spiritual holiness of man. "For it is not possible that the blood of bulls and of goats should take away sins." And, applying the language of David, in its divine import, to Christ, and thus giving it the sanction and authority of our Lord himself, he says, "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not: in burnt-offerings and sacrifices for sin, thou hast had no pleasure. Lo, I come to do thy will, O God." (Heb. x. 1—7.)

200. But, while it is certain that Abel, in the depravity of his nature and the darkness of his mind, impelled by the strong action of his religious instinct (57), spontaneously "brought of the firstlings of his flock and of the fat thereof," as an offering, in his estimation best adapted to propitiate a Being whom he, with more solemn awe than filial confidence, contemplated as having appetites and passions like his own (60), yet, it is equally certain that the offering of Abel was a determinate result of the integrity and efficiency of the laws which God has constitutionally established in the nature of things (61); and therefore, constitutionally of divine appointment—a divine institution of conditional existence and validity (67), and perfectly adapted to the particular condition and circumstances of human nature in which it is developed, and with which it co-exists. (63, 76.) Nor does this view of the subject militate in the least degree against the Christian doctrine concerning the typical relation between Abel's offering and the propitiatory death of Christ. The very sacrificing of an animal to God, denotes that estrangement of man from his heavenly Father, which requires a Mediator between God and man, and makes an atonement for sin necessary to man's salvation. But we have seen (152), that the divine purpose is never to be confounded with the human purpose. God may purpose a thing, and establish the constitutional laws in Nature, by the integrity and determinate efficiency of which, that purpose shall be accomplished through human agency, and man as a moral agent, in the consciousness of entire moral freedom, may fulfil that divine purpose, without having any such purpose in his own mind—without having any understanding or knowledge or notion of that purpose whatever: nay, indeed, without being conscious of any other object than the accomplishment of some selfish end. Consequently, it is perfectly compatible with the constitutional laws of the divine government, and with the nature of things, that Abel should, of his own accord, in the deep, and even grossly superstitious darkness of his mind, offer the choicest of his animals to a Being whom he contemplated as having appetites and passions like his own, and still that it should be of divine ordination—a conditional institution of God (67): and that God should design it as a type of the great propitiation which, in the fulness of time, should be made for those sins which had so alienated man from his heavenly Father, and so deeply involved him in moral and religious darkness as to render him capable of offering such a sacrifice; while Abel should be wholly destitute of even a shadowy idea of such a thing, and be only conscious of his own purpose of propitiating the Being whom he regarded with more superstitious terror than intelligent love. (57.) Abel's offering therefore, however erroneous his theological notions, and however gross his superstition, was, as a part

of the instrumentality in the moral government of God (81), and in the divine economy of grace (169, 172), none the less a divine institution ; and, in the design of God, and to the understanding of all truly enlightened moral beings, none the less a type of the sacrifice of Christ for the sins of the world. Yet, being a divine institution solely in that it was a determinate result of the integrity and efficiency of the laws which God has constitutionally established in the nature of things, and, of consequent necessity, being perfectly adapted to that state of things in which it was naturally developed (61, 63), it was, therefore, an accommodated ordinance, and only valid in that state of things in which it necessarily exists as the best means that can be employed in carrying man forward as a moral agent, in the consciousness of entire moral freedom, towards the fulfilment of the great purposes of divine benevolence. (66, 176.)

201. Furthermore, the presentation of propitiatory offerings or sacrifices, to the object of worship, being a determinate result of the integrity and efficiency of the laws which God has constitutionally established in the nature of things (61), the practice necessarily increased as the degenerate human species multiplied on the face of the earth, and, throughout all generations, from Cain to the present day, has co-existed with that state of things in which it is naturally developed (63) : varying as to the particular character or nature of the offering, with the variation of conditions and circumstances. (177.) This universal fact has been accounted for, as everywhere traditionally derived from a positive institution divinely given to the primitive family of man. But such a notion is without any authority either from sacred or profane history (199), and is utterly incompatible with the nature of things. It would be quite as consistent with sound reason, to say that the practice of eating has, through all time, been traditionally derived from the first human pair, by every individual of mankind, as to say that the practice of making religious offerings has found its way into every part of the earth and every period of time, and prevailed even among the rudest and most benighted portions of the human species, on the authority of a tradition which has come down from the original progenitor of our race. Nutrition is a natural want of man, and corresponding instincts are constitutionally implanted in his nature, which incite him to supply that want in some manner or another. But these instincts do not, in all possible states, absolutely and necessarily guide him to the food which is best adapted to his nature (26) : and yet the results of their action are always determinate. (159.) The character of man's diet is always with certainty determined by the condition and circumstances of his complex nature. (177.) Precisely the same is true with regard to the faculties and functions of man's religious nature. Religion is a constitutional want in man, and he is instinctively incited to be religious. (52, 53.) But the character of the object of his worship, and the form of his religious services, are necessarily determined by the condition and circumstances of his complex nature. (60, 61.)

202. The tiller of the ground regards with peculiar interest and delight, the first fruits of the tree or the vine which he has planted, and has more than ordinary pleasure in the first ripe fruits of his field ;

while the nomad or shepherd regards with equal interest and delight the firstlings of his flock; and all men feel a pleasure at the birth of the first-born son which no other earthly event imparts to them. Hence they who regard the object of their worship as having appetites, affections and passions like their own, as desiring what they desire, and prizing most highly what they prize most highly, naturally select these things as the most acceptable propitiatory offerings which they can make. The tiller of the ground, when acting spontaneously from the incitements of his religious instinct, and greatly desiring to secure the favour of the object of his worship, naturally offers his first and choicest fruits: the shepherd, actuated by the same influences and motives, sacrifices the firstling of his flock, the lamb without a blemish, or the most beautiful young animal of his herd: while the sanguinary warrior, the slaughterer of the human kind, in his most solemn propitiatory services, offers his fellow man upon the altar of his god. (64.) And in almost every nation, during great and protracted calamities which were regarded as the vindictive dispensations of an incensed deity, human sacrifices have been offered: and some, in nearly every nation, while under the strong workings of the religious instinct and great dread of divine wrath, or intense desire to secure some peculiar and extraordinary divine favour, have sacrificed their first-born son, or most beloved child, as the highest and most excellent offering that man can make to the supreme, mysterious, and terrible Dispenser of human destiny.

203. So far as we have any historical or traditionary evidence, Abel's offering was the origin of taking life; and it is a melancholy, but important lesson to learn how soon the destruction of life in the lower animals, by man, was followed by the destruction of human life. The breach which Abel made in life, opened the way to his own death by his brother's hand: and who can tell how much that bloody act of Abel, impaired in the breast of Cain the sense of the awful inviolability of life? Who can tell how deeply the sanguinary tide which Abel's hand first opened in our world, was freighted with the murders that have since made earth "a field of blood?" God only knows! But, surely, this is a matter worthy of the serious consideration of mankind. Abel's offering was also most probably the origin of that distinction between clean and unclean beasts which was established at a very early period in the existence of the human species: the clean beasts being such as were consecrated to sacrificial purposes. And, it is undoubtedly true that the primeval sacrificing of animals in religious service, either led to, or grew out of the dietetic use of flesh by man. So surely do the violations of the constitutional laws, divinely established in the nature of things, lead to moral and religious darkness and error, and the worst of human evils. (23, 92.)

ABBREVIATION OF HUMAN LIFE.

204. Be these things as they may, however, it is most certain that, against all the moral and spiritual power of God (88, 89), which the primitive inhabitants of the earth were in a state to have exerted on them, to keep them, in moral freedom, from transgression, they, as a general fact, continually waxed worse and worse; and grew stronger

and bolder, and more violent in iniquity, as they multiplied (172), till God, according to the Mosaic Record (Gen. vi. 1—3), announced his determination to prevent this extreme maturity in wickedness, by greatly abbreviating the period of human life. “And it came to pass when men [*hā ādam*] began to multiply on the face of the earth, and daughters were born unto them, that the sons of the gods [*elōhim*—*the dignitaries, the magistrates, the aristocracy**] saw the daughters of man, that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not [*le’ōlām*] very long (163) strive, or continue [*bhā ādam*] in man (116), for that he also is flesh (139): yet his days shall be an hundred and twenty years.” These hundred and twenty years are generally supposed to mean the period which should intervene between the time at which this revelation was made, and the destruction of “all flesh” by the flood: and much pains have been taken to make out a Biblical chronology which shall agree with such an interpretation. But it appears to me very evident that the obvious and direct meaning of the language admits of no such application, and has no reference to the cutting off of the inhabitants of the earth by the flood, nor to the time that should elapse before that event. We have seen (23, 92, 161, 165) that man was created with fixed constitutional relations to God as his Creator and his moral Governor, and that fixed constitutional relations are established between man’s organic and animal and intellectual and moral and religious nature (21), so that, the interests of the one cannot be impaired without detriment to the interests of the other—the laws of the one cannot be violated without infringing the laws of the other. Man is, therefore, so constituted that religious and moral and intellectual errors involve the physical well-being of his nature, and physical errors involve the religious and moral and intellectual well-being of his nature: and hence, human depravity in any respect deteriorates man in all respects. “Whether we eat or drink or whatsoever we do, if we do not do all to the glory of God,” *i.e.*, in accordance with the laws of our nature and relations—or in other words, if we transgress any of the laws which God has constitutionally established in our nature, we necessarily, in some measure, impair our organic and animal and intellectual and religious powers, and serve to induce, in the individual, disease and suffering and untimely death (51), and cause in the human world, physical and moral and religious evil and abbreviation of the period of man’s earthly existence. (161.) And it is a truth which all human experience has demonstrated, that excessive sensuality shortens life in the individual transgressor, and so affects the human constitution, that when universal and habitual, it permanently abbreviates the period of life in the species as a whole (27): and the sacred Scriptures

* The word *elohim*, often used by Moses and other Hebrew writers, in its plural form, as a title of the Supreme Being, was, evidently, not originally introduced into human language as a term peculiarly appropriate to God; but it was primarily used to designate the most exalted, influential, leading and venerated men, and thence, very naturally came to be applied to the Deity (136); but not exclusively; for it long continued to be applied both to God and man; the same as our English word *Lord* is. And, accordingly, it is used in the Hebrew Scriptures to designate the gods of the heathen, and the magistrates and dignitaries of human society, as well as the God of Israel. (See s. 163, and Psa. lxxxii. 6; John x. 34, 35.)

teach us, explicitly, that the divine annunciation under consideration was made with direct reference to the fact that the whole of mankind had plunged into excessive sensuality; "all flesh had corrupted his way upon the earth;" and also, that thenceforward, through succeeding generations, the duration of human life, as a general fact, continued to become more and more brief, till it was reduced to the shortest average period compatible with that degree of constitutional power which is necessary to the perpetuation of the species.* Moreover, the Hebrew word *rū'hī* rendered "*my Spirit*" in our English version of Gen. vi. 3, though often used in the sacred Scriptures, in a secondary sense, to signify the creating and vivifying spirit or energy of God, evidently does not, in this passage, mean what we, under the Christian dispensation, rightly understand to be the Spirit of God. (128.) In its primary radical sense, it means *to breathe, to blow*: and in its substantive form, *breath*; as in Gen. vi. 17, all flesh wherein is *rūā'h 'hāyyīm*—"the breath of life;" and, in the passage before us, it manifestly means that "*breath of life*" which God "*breathed*" into man when He made him, and by virtue of which, "man became a living creature." (103.) Also, the Hebrew form, *lō-yādhōn* of the same passage, rendered in our Version "*shall not strive*," evidently has no such meaning in the original text. The primary radical sense of the verb is *to be low, depressed, humble, degraded, debased*. The ancient Versions, as Gesenius correctly says, give the sense well. The Vulgate has it *non permanebit*—*shall, or will not remain or continue*. The Syriac and Arabic render it *shall or will not dwell*. Beyond all question, therefore, when God, in view of the excessive sensuality of the primitive inhabitants of the earth, said *lō-yādhōn rū'hī bhā ādam le'ōlām*—*my breath—i.e., the breath of life, the animating principle which I breathed into man—shall or will not very long continue in man, or will not very long be debased in man*, because he is flesh; *i.e., wholly given to sensuality*, yet his days shall be an hundred and twenty years, it was simply an annunciation of the fact that, from a necessity arising from the integrity and efficiency of the laws which God has constitutionally established in the nature of things, the excessive sensuality of man would inevitably and greatly abbreviate the period of human life; and not a denunciation of God's purpose to shorten the duration of man's earthly existence, by a direct, absolute, and miraculous exercise of his natural power (77); nor, by such an exercise of his natural power, to cut off the whole of the human species, at once. So, when God said to Noah after the flood, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth," the bow was nevertheless a natural phenomenon, produced by the constitutional economy of Nature (4, 58), and it was made the token of a covenant which was to be executed by virtue of the integrity and efficiency of the constitutional laws divinely established in the nature of things. Thus it appears that, in relation to the particular subject under consideration, the language of revelation and the natural language of God (165) are the same; and that the true meaning of the revealed Word and the true revelations of God in the volume of Nature, are in perfect harmony. (127.) And it appears also, that

* Science of Life, 650—653.

judgment and mercy met together in this constitutional administration of death: for the shortening of human life curtailed the enormities of human wickedness.

ANTEDILUVIAN USE OF FLESH-MEAT. THE FLOOD FORETOLD.

205. Reasoning upon philosophical principles from the moral phenomena of the times, and from the implicit evidence of the sacred Scriptures, we are legitimately brought to the conclusion that mankind had become "riotous eaters of flesh and drinkers of wine" anterior to the flood: for upon no other ground can we satisfactorily account for the atrocious wickedness and abominations and violence, with which, according to the Mosaic Record, the earth was filled.* For "God saw that the *rā'āth*—*riotousness* of man was great in the earth, and that every *yētsēr*—*form* of the *ma'hshebhōth*—*thoughts, meditations, devices, purposes* of his heart, was only evil continually. And it repented [*nā'hēm, grieved*] the Lord that he had made man on the earth, and it grieved or cut him at his heart. The earth also was corrupt before God: and the earth was filled with *'hāmās*—*oppression, wrong, violence*. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth." (Gen. vi. 5, 6, 11, 12.) The particular modes of the wickedness and corruption of the primeval race, are, as we have seen (139), explicitly, specified by our Saviour. "In the days that were before the flood, they were eating and drinking, marrying and giving in marriage." But, as I have already remarked (142, 197) it is very certain that, if they had only indulged these three great appetites for the legitimate fulfilment of the purposes for which they were implanted in the human constitution—if they had only drank water, and that, simply to satisfy a natural thirst, and only eaten the food which God had constitutionally adapted to their wants and appointed for their use, and that, simply to sustain their bodies, and continently entered into the marriage relation with a chaste spirit and purpose, our Saviour would never have specified eating, drinking and marrying as characterizing their wickedness and depravity. Besides, all history shows that the feasting of mankind in every age, has been well-nigh inseparable from the use of flesh-meat. Even those tribes and portions of the human family who have habitually subsisted on the products of the vegetable kingdom, have, with very limited exceptions, regarded animal food as essential to the character of a feast. Moreover, as I have fully shown in my lectures on the Science of Human Life (1229—1299) it has always been true, and from the nature of things must be true, that, other things being equal, those tribes, nations and races of the human species which have habitually and freely eaten flesh, have been far more sanguinary, fierce, cruel and violent; and when in a savage state, far more ferocious, degraded and heathenish than those who have subsisted exclusively on vegetable food: while those whose diet has consisted purely of the simple and appropriate products of the vegetable kingdom and water, and who have been free from the use of intoxicating substances, have,

* See Lectures on the Science of Human Life, 1238.

unless trained to war by some ambitious leader, or pressed by extreme want, or excited by some exasperating circumstances, never been violent nor cruel: but have, on the contrary, been mild, gentle, peaceful and kind. It is entirely certain, therefore, that the antediluvians carried the indulgence of their animal appetites into great excesses of sensuality; and it is almost equally certain that their "*riotousness*" and violence and corruption, were connected with, and, in a great measure, flowed from their free use of flesh and wine.

206. All the moral and spiritual power of God, which mankind had been in a state to have exerted on them, had failed to restrain them from ruinous transgression (172) and they had continued "to work all uncleanness with greediness" till all flesh—the whole human species had corrupted—[*hish'hith, destroyed*] their way: *i.e.*, they had so depraved their whole nature that they had entirely destroyed its original integrity and truthfulness, and had sunk so deep in sensuality, that their whole course tended directly to death, and hastened rapidly to the extinction of the species; and through them the earth was filled with oppression, violence and outrage. Nothing, in the nature of things possible, remained, therefore, but for God, either to give man up to work out his own destruction and utter extinction with terrible wickedness, or to arrest the progress of his transgression and put an end to the horrid excesses of human sin and depravity by cutting off the race at once, and, as it were, re-commencing the generation of the human species under the deterring influence of the awful catastrophe, and the preventive restriction of a greatly abbreviated period of life. (204.) This last measure God saw to be wisest and best, and most merciful even to the devoted race, and therefore it entered into the divine administration. "And the Lord said, I will destroy man whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowl of the air: for it repenteth me that I have made them."

207. But the accomplishment of the divine purposes of wisdom and benevolence in relation to human nature (170), required that at least one pair of this degenerated race, should be saved from the general destruction, to perpetuate the species. Is it asked why God did not sweep the earth clean of so corrupt a race, and begin the great experiment anew by creating another human pair? We have seen (17, 18, 107, 120, 124), that the first human pair were made as perfect as God could make them: and God can *learn* nothing by *experience*. To have swept all away, and created another human pair as perfect as in the nature of things could be, would, therefore, have been but to repeat the same human evolutions with the same general results; and without making any progress in the fulfilment of the great purposes of divine benevolence. Is it demanded—How then could God bring such a being as Jesus Christ into our world? I reply that the state of the world as to the degree of the development of the intellectual, moral and religious man at the time of his coming, was as essential to his advent as any special divine agency concerned. (171.) With all the depravity and corruption of the race, then, anterior to the flood, still something had been gained: some progress had been made in the development of the intellectual and moral man. Developed, it is true, in error and

depravity and wickedness: still, developed in compass and energy and intelligence and understanding. So that, the best of this degenerated race, though vastly inferior to the first man in his original state, in point of purity and innocence and in soundness of the human constitution, was vastly superior to him in knowledge and understanding. And therefore, all things considered, it was wiser and better to perpetuate the species by the best of this corrupted race, than to destroy all, and create another human pair.

CHARACTER OF NOAH AND HIS COTEMPORARIES.

208. According to the Mosaic Record, "Noah found grace in the eyes of the Lord." And he "was a just man and perfect in his generations, and walked with God." But, in what sense of the language was Noah a just and perfect man? The principles of interpretation advanced in sections 176, 179, readily and fully solve this question. We know with certainty, from the testimony of sacred history, that Noah fell very far short of a true and perfect conformity to the moral and spiritual character of Christ; and therefore, fell commensurately short of true and perfect godliness: and, by so much as he fell short of this, he fell short of being truly a just and perfect man: and consequently, we know that these epithets were applied to him, in a largely accommodated sense. "All flesh had corrupted his way upon the earth;" the whole human species had become ruinously depraved; and, amidst this universal degeneracy of mankind, Noah was a just man and perfect *in his generations* [*bedhōrōthāyv—in his age*], i.e., he was just and perfect *for the age in which he lived*, or, in comparison with his cotemporaries. He was the best man living, both in regard to his own intrinsic character and in relation to the divine purpose which he, as a moral agent, was ordained to fulfil: and though widely removed from true spiritual holiness, and deeply benighted as to theological and religious truth, still, he was a conscientious man, and, according to his understanding of things, was just and upright. (57.) It is evident, also, that the religious instinct was active and powerful in him (52), and that he sincerely cherished feelings of piety and habits of devotion, and a solemn regard for the authority and will of the Object of his worship. (56.) Hence, when God informed him of the approaching flood which should "destroy all flesh wherein is the breath of life, from under heaven," and instructed him how to prepare for it, Noah readily and cordially believed and faithfully obeyed the divine instructions. And thus, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; in the which, he was a preacher of righteousness, and by the which, he condemned the world and became heir of the righteousness which is by faith." (Heb. xi. 7; 1 Pet. ii. 5.) And thus "Noah was a just man and perfect in his generations and walked with God." Subsequent events, however, fully proved that with all his perfection, Noah was far enough from just notions of the spiritual nature and moral character of God, and of the true relations between God and man; far enough from being a spiritually enlightened and spiritually holy man.

NOAH'S OFFERING.

209. The first recorded act of Noah, after he left the ark, is that, "he builded an altar unto the Lord, and took of every clean beast and of every clean fowl and offered burnt-offerings upon the altar;" an act which, while it evinces the activity and power of his religious instinct, and the piety of his feelings, equally demonstrates the darkness of his understanding and the erroneousness of his theological and religious notions. For, as we have seen (199), the offering of such sacrifices in religious services is wholly incompatible with the true idea of God, and with that state of man in which he is able to worship God in spirit and in truth: but, it is perfectly adapted to that state of man, in which he naturally invests the object of his worship with appetites, affections and passions like his own, and seeks to appease or propitiate that object with superstitious awe and dread, as a wrathful and vindictive being, rather than serves him with intelligent love and holy confidence, as a just and merciful Father. (60.) And the whole context of the Mosaic record in relation to this period in the history of mankind, represents God as having the parts and affections of a human being (136); and speaks of him as *looking* upon the earth, and *seeing* that it was corrupt, and being *grieved at his heart*, and *repenting* that he had made man, and as *smelling a sweet savor*, or *savor of rest*, when Noah offered his burnt-offering: all of which we know to be utterly incompatible with the true idea of God; and therefore, either cannot be a portion of divine revelation, or must be an adaptation of language to the understanding of those to whom the revelation was made: and, in the latter case, accurately indicates the state of the recipients. (176.)

210. Noah had been divinely, and very particularly instructed how to build the ark, and when to enter it, and what to take with him; and, when "the waters were dried up from off the earth, and the face of the ground was dry," he was divinely instructed to leave the ark with his family, and to bring with him every living thing of all flesh, which he had taken with him into the ark "to keep alive," that they might "breed abundantly and be fruitful and multiply upon the earth:" but, there is not in the sacred Record even the slightest intimation that Noah was instructed to "build an altar to the Lord and to take of every clean beast and of every clean fowl, and offer burnt-offerings upon the altar." Nor, as I have before stated (199) is there in the Mosaic Record the least intimation that any of the antediluvian race were divinely instructed to make such offerings. Yet it is morally certain that such offerings were extensively made by the antediluvians (201): and it is philosophically certain that they were the determinate results of the integrity and efficiency of the laws which God has constitutionally established in the nature of things, and as such were of divine ordination. (200.) In our English version of Gen. iv. 26, we read that "unto Seth [the third son of Adam] there was born a son; and he called his name Enos: then began men to call upon the name of the Lord." But every Biblical scholar is aware that it requires a very liberal construction to give such a meaning to the original text. We know that, in the primitive ages the names of men were significant of particular qualities in those who bore them, or denoted the peculiar circumstances in which

were born or in which they lived, or the general, cotemporaneous of human society. Accordingly we find that, the name of Adam's son, *Seth* or *shēth*, in its primary sense, means, *noise, tumult, war*; involving the idea of *drinking, banqueting, carousing*. And agrees with the description given in Gen. vi. 5. "And God saw that wickedness—*rā'āth*, *noise, uproar, riotousness* of man, was great upon the earth. (205.) And the name which Seth gave to his son, *Enos* *ēnōsh*, primarily means *sickly, extremely* and even *incurably diseased*; involving the idea of *great weakness* and *frailness*; and it came to be applied to *man*, as denoting a *weak, frail, erring, dying* creature. And taken in connection with all the other evidence in the Mosaic Record relating to this period in the history of man, it cannot be doubted that the names *Seth* and *Enos* were given to individuals who bore them, as significant of the cotemporaneous state of the human race. And it was, in this state of things, according to the Version, that "*men began to call on the name of the Lord.*" The original word here rendered "*began*" in its primary sense signifies to *pierce, break, lay open, violate*: and the most obvious, and manifestly the true meaning of the passage, is that, in the days of *Seth* and *Enos*, in the days of universal excess and revelry and tumult and immorality, men worshipped the Lord, or performed religious services notwithstanding the incitements and dictates of their own depraved and unaiding instincts, and darkened understandings, and fierce sensual desires and lusts. (57.) And this corresponds strictly with what immediately follows in the sixth chapter, which is the regular historical section of the text: and, the whole Mosaic history of the human race taken together warrants the inference, that this particular passage refers to the general practice of offering animal sacrifices in connection with riotous feasting and lewdness. (204, 205.)

1. This practice of offering animal sacrifices was, without doubt, uninterruptedly continuous from Abel to Noah; and from it, unquestionably arose the distinction of clean, from unclean beasts. (203.) And when Noah was instructed in relation to the animals which were to be taken into the ark, this distinction was named, not as a regulation newly introduced, but as one long established, and perfectly familiar to man's mind. And God knowing the constitutional necessities (59) that would arise out of all conditions and circumstances of man's life (177), and knowing how man certainly would act in all conditions and circumstances, wisely and benevolently adjusted his providences to the best possible ends that could be accomplished consistently with the moral freedom of man; and in accordance with this adjustment, directed Noah to "take of every *clean* beast by sevens, the male and female;" and of the beasts that are not clean, by two, the male and female: so that, with certainty each species should be kept alive to breed abundantly and be fruitful and multiply upon the earth." For, in the particular condition and circumstances of Noah's complex nature (177), he certainly would have sacrificed some of his *clean* or *consecrated* animals, even if he had but two of a kind, and thus, in such a case, would have cut off the species from the earth. Besides, it may be regarded as certain, that the *clean* animals of the antediluvians were of such kinds, that the general economy of things in our world required

that this regulation as to the number of each species received into the ark, should be made, in order to the greatest universal good. (147, 148.)

212. But, it will probably be demanded—If Noah's offering was not positively of divine appointment, if it so fully demonstrated the depravity of his nature, the darkness of his mind, and his wide spiritual and moral separation from God, how can it be true, in any sense of the language, that God regarded his service with complacency? that "the Lord *smelled a sweet savour*," or *savour of rest*, while the victim was burning upon the altar? and "said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease?" I reply that there is a far deeper meaning—a more profound philosophy in this portion of the original Record than meets the eye in our English version. The Hebrew word *yêtsēr*, which our translators have rendered "*imagination*" in this passage, radically and primarily means "*to form, to fashion, to make*;" as in Gen. ii. 7. "The Lord God *formed* man of the dust of the ground. The word *lēbh*, here strictly rendered *heart*," comprehends in its full import in this passage, the whole *sensorial* power of man, including all his animal sensibilities, affections, appetites and lusts: and the original word *ra'* here rendered "*evil*," is from *rā'ā*, "*to make a loud noise; to be evil*" from the idea of raging, noise, tumult, uproar, which is referred to an evil disposition," a riotous propensity, a spirit of sensual excess and violence. The word *evil* in this connection therefore, in its full import, comprehends not only the idea of moral turpitude, but, also, of constitutional frailness, of natural susceptibility to misleading influences, and of natural propensity to error and transgression and sensual excess and riotousness. Indeed, the ideas of excessive sensuality and riotousness pervade the whole Mosaic history of the antediluvian portion of the human race. And the true meaning of the particular passage before us, manifestly is that, when Noah, in the solemn consciousness of the terrible judgment which had swept away his fellow-creatures and left a fearful desolation upon the earth, and in the deep loneliness of his spirit as he came forth from the ark into the awful solitude of the world, and, under the mighty workings of his religious instinct which all things in his condition and circumstances conspired to excite, and in the darkness of his benighted mind and depraved nature, built an altar to that dreadful Power who had "opened the windows of heaven and broken up the fountains of the great deep," and poured an all-destroying deluge upon the earth, and with a sincere desire to propitiate that dreadful Power, took of every clean beast and of every clean fowl which he had brought with him from the ark, and offered burnt-offerings upon that altar, God, knowing the nature and condition and circumstances of man—his frailty and his depravity, his complicated susceptibilities and the innumerable influences which operate upon him to produce a deep and incognizable self-deceptiveness of the heart (26), and to cause him to feel wrong and think wrong and judge wrong and act wrong even with conscientious sincerity (50); and knowing that Noah sincerely desired to offer an acceptable propitiatory sacrifice, in sovereign mercy and goodness

accepted his service as the best which in the particular condition and circumstances of his complex nature (177) he was able to render (61), and as a typical demonstration of the necessity of a Mediator between God and man (200), who should make such revelations and render such services as would reconcile man to his heavenly Father and bring him into that state in which he can worship God in spirit and in truth. And the Lord said in his heart, I will not again curse the ground any more for man's sake ; " for the *form* of his heart, *i.e.*, the complicated elements of his nature (21)—his constitutional frailness, and susceptibility to temptation, and tendency to depravity incline him to evil—to excessive sensuality—to '*riotousness*,' from his youth."

THE DIVINE COVENANT WITH NOAH AND EVERY LIVING CREATURE AFTER THE FLOOD. FLESH-MEAT PERMITTED, &c.

213. Such was Noah when he became the patriarchal head of the new world ; and the covenant which, according to the Mosaic Record, God established with him and with his seed after him and with every living creature that was with him, and the order of motives which God presented to him, and the regimen which God imposed upon him, corresponded with the condition and circumstances of his complex nature (172), and fully demonstrate that, in true moral and religious development he was elevated little above the rest of the animal kingdom, and had no idea of any existence beyond this life, or separate from the human state ; nor of any good or evil which did not relate to his human nature and pertain to human experience : and even of this kind of good and evil, he had little notion of anything beyond that which consists in sensual enjoyment, and animal privations and sufferings. (175.) As a moral agent, acting in the consciousness of entire moral freedom, he was, therefore, susceptible only to the force of a very low order of motives and such as relate to human existence and temporal interests. (194.) Accordingly, the obligations of the covenant which God established with "every living creature that came out of the ark," including Noah and his seed after him, were, on their part, to "be fruitful and multiply and replenish the earth ;" and on the part of God, not to "cut off all flesh any more by the waters of a flood ;" nor any more to suffer "a flood to destroy the earth ;" obligations which placed Noah and his sons in the same category with every other living thing of all flesh ; and which clearly and conclusively prove that they were in such a condition and in such circumstances of their complex nature (177) as to be able to be acted on as voluntary beings, by an order of motives little higher than those which are common to the whole animal kingdom, and relate to the animal instincts and appetites. (176.)

214. "And God said unto Noah and his sons, The fear of you and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air ; upon all that creepeth upon the earth, and upon all the fishes of the sea : into your hands are they delivered. Every *remes, creeping thing* that liveth, shall be food for you ; even as the green herb have I given you all these. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely, your blood of your lives will I require ; at the hand of every beast will I require it, and at

the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. ix. 2—6.) This, with the command to be fruitful and multiply and fill the earth, comprises all the divine requisitions and injunctions which, according to the Mosaic Record were imposed on Noah after the flood. And here, it is of the first importance to notice an essential and fundamental difference between the charter divinely given to Adam and that given to Noah. All the divine instructions given to Adam were, as we have seen (193, 195), addressed to him, not as an individual in particular circumstances, but as the human species—as the whole of human nature; and were but the revelation of constitutional laws, established in the nature of things; and therefore, their bearing and validity and divine authority are as extensive and permanent as human existence. (191.) But the divine instructions given to Noah were not addressed to him as the whole of human nature, but as an individual, or a particular portion of the human family, and with strict adaptation to particular circumstances; and therefore, their validity and divine authority are co-existent and co-extensive only with the particular condition and circumstances to which they are adapted, and which render them necessary as the best possible means of carrying man forward in the consciousness of entire moral freedom, towards the fulfilment of the great purposes of divine benevolence. (176.) To "*ādam*" as *man* (116)—as the human species—as the whole of human nature comprehending all generations, God says, Behold, I have given, or constitutionally adapted and appointed, every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed, to be your food; of every tree thou mayest freely eat; but of the tree of the knowledge of good and evil (150) thou mayest not eat. (192.) But to Noah and his sons as a particular portion of the human family in particular circumstances, God says, "Every creeping thing that liveth shall be food for you; even as the green herb have I given you all these:" *i.e.*, I have so constituted man and things, that the human body can derive nourishment, not only from its appropriate vegetable food, but also from animal substances, from "every creeping thing that liveth."

WHY ANIMAL FOOD WAS PERMITTED.

215. But, if flesh-meat is not consistent with the highest and best condition of human nature, why did God, according to the Mosaic Record, say to Noah and his sons, even in their particular condition and circumstances, "Every creeping thing that liveth shall be food for you?" I ask still farther, If it is consistent with the highest and best condition of human nature, that every creeping thing that liveth shall be food for man, why did God afterwards, by Moses, make so particular a dietetic distinction between clean and unclean animals (203), and so strictly, and under so terrible a penalty forbid the Jews eating the unclean? The answer to both questions is the same, and obvious. From the integrity and efficiency of the constitutional laws divinely established in the nature of things, God is under the necessity of

ing his revelations to the condition and circumstances of man's complex nature (65, 88, 91, 168), and always adopts such measures as are best fitted, with reference to the condition and circumstances of man, to promote the success of the great economy of divine benevolence. (170.) Does any one regard this solution as unauthorized and presumptuous? I reply that it is expressly authorized by our Lord Jesus Christ. "Moses, because of the hardness of hearts, suffered you to put away your wives: but from the beginning it was not so." Is it said that our Lord's solution meets the particular case of divorce? I answer that, if in any case it is shown, on the authority of our Lord Jesus Christ, that God has permitted that which, though the best that could be in the particular condition and circumstances in which it was permitted, yet is not utterly best, nor consistent with the highest and best condition of human nature, and that this permission was given because of the hardness of the hearts of the recipients, or because of the particular condition and circumstances of their complex nature, then, this does not establish a true and general rule—not by which we can determine what is best—but by which we can always, in all cases, accurately answer the question why things not absolutely best, have been or are permitted by God in any condition and circumstances of man's nature. Our Lord's declaration therefore, that, because of the hardness of their hearts, Moses permitted the Jews to put away their wives—which, in the beginning was not so, or which was not consistent with the highest and best condition of man, does not prove that wine-drinking and meat-eating and polygamy and slavery and capital punishment, &c., are not consistent with the highest and best condition of human nature; for in any other way, these positions can be clearly and fully established, then, according to the strictest principles of sound logic, and the clearness and precision of mathematical reasoning, our Lord's rule concerning divorce, legitimately and conclusively solves the question, why these things were permitted. But, we have seen (187) that it is a matter of complete scientific demonstration that wine-drinking and flesh-eating are not compatible with the highest and best condition of man, and therefore I have the authority of our Lord Jesus Christ and of the Holy Spirit in saying that the permission given to Noah and his sons to eat animal food, was an accommodation of the divine administration to the particular state of things; or to the temporary condition and circumstances of man's complex nature.

It is, as we have seen (205) morally and philosophically certain that mankind had become eaters of flesh and drinkers of wine, prior to the flood; and it is equally certain that Noah and his sons became accustomed to these articles, as means of sensual enjoyment and indulgence of their appetites; and had so depraved their natural instincts and sensibilities by the use of them (160, 161) that they had no power to regard them as among the highest blessings of life and as indispensable to their greatest enjoyment; and they were not in an actual and moral condition to perceive and understand the true reasons against man's eating flesh and drinking wine; and still less were they in a condition to be restrained by the moral and spiritual

power of God (88, 89), from indulging their depraved appetites in the use of these substances. Besides, the earth having been many months submerged, afforded no supply from the vegetable kingdom, immediately after the flood, suitable for the food of man; and therefore, Noah and his sons were in the particular condition and circumstances which made it in legitimate accordance with the constitutional appointment of God for them to eat animal food. (186.) Indeed, the permission itself, rightly understood, is nothing more than the announcement of what is in the nature of things true: namely, that, God made man with a constitutional *capability* of deriving nourishment from animal, as well as vegetable matter, if his condition and circumstances make it necessary; and therefore the whole animal as well as vegetable kingdom was before Noah and his sons, for their use and subsistence according to the requirements of necessity. But this in no measure leads to, nor warrants, the conclusion that animal and vegetable food are equally conducive to the highest and best condition of human nature; nor that man was made to subsist on a mixture of the two.

217. The divine annunciation to Noah and his sons concerning food, may, therefore, in its true import, be considered as the natural language (165) as well as the revealed word of God; and it evidently involves the idea that they had already attained to the knowledge by experience. (216.) And it is worthy of notice that with this permission to man to eat animal food, it is, for the first time, stated that, "the fear and the dread of man shall be upon every beast of the earth, and upon every fowl of the air, upon all that creepeth upon the earth and upon all the fishes of the sea." And, verily, these animals have all had most bloody cause to fear and dread their human enemy, who has outstript the fiercest of them in the ferociousness with which he has destroyed life, and fed upon the carcasses of the slain! burying the dead in his own living stomach, till a resurrection of evils hath succeeded which hath filled the earth with calamities, and fattened it and made it drunk with human flesh and blood! (203.)

THE DIVINE LAW IN RELATION TO TAKING LIFE.

218. All the reasoning which I have applied to the revelation made to Noah and his sons concerning food, legitimately and strictly applies also, to the revelation made to them in relation to taking life. To *man* as a species—to human nature as a whole, comprehending all generations, God says, "*Thou shalt not kill.*" But to Noah and his sons as a particular portion of the human family in a particular state or condition and circumstances of human nature, God says, "Surely, your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." (Gen. ix. 5, 6.) It is entirely certain that this law of penal requisition is not founded in the direct relations which exist between God and man; for the taking of the life of the murderer, can, in no measure, cancel nor extenuate his sin against God; nor in any measure atone for his sin; nor serve, in any degree to reconcile him to God; nor in any

manner affect the relation which he, as a moral and religious being, sustains to God. It is, therefore, entirely certain that it is a law which is founded solely, in the social relations existing between man and man, and which results from the integrity and efficiency of the constitutional laws divinely established in the nature of things, and is necessarily developed by a particular state or condition and circumstances of man's complex nature (177), and consequently, it is of divine authority only when and where the particular condition and circumstances, of man's nature exist, out of which it necessarily results. And this is manifestly the true import of the portion of the Mosaic Record under consideration, and is explicitly confirmed by our Lord Jesus Christ. The Hebrew word which our translators have rendered "*require*" (Gen. ix. 5) radically and primarily means *to follow*; *to run after*, or *pursue*; and the idea which the original text clearly and strongly presents, is that of one man running after, and vindictively pursuing another. We have seen (204, 205), that "the world was filled with violence," before the flood; and it is morally and philosophically certain that among other acts of violence to which the antediluvians were addicted, were those of murder and sanguinary warfare. And we know that, from that time to the present, where the same condition and circumstances of man's complex nature have been the same, "the avenger of blood" has pursued the homicide as vindictively and implacably as he did in the days of Lamech and Noah. And we are also, with perfect certainty, that this general fact has, in no case, been a fortuity, but a determinate, conditional result of the integrity and efficiency of laws which God has constitutionally established in the nature of things. Hence, therefore, when God, according to the Mosaic Record, declares to Noah and his sons, "Your blood of lives will I surely *avenge*; whoso sheddeth man's blood, by man shall his blood be shed," it is evidently not a revelation of what God as moral and spiritual Judge and Father absolutely prefers, as in the natural fitness of things best, with reference to man's true moral and natural relations to himself, nor as adapted to, or compatible with the best and best condition of human nature; but it is a divine announcement of what God knew would, in a particular state, or condition and circumstances of man's nature, necessarily result from the integrity and efficiency of the constitutional laws which he had, with infinite wisdom and benevolence, established in the nature of things; and therefore, divine annunciation is equivalent to the human idiom, "Whoso sheddeth man's blood, by man *will* his blood surely be shed." "The avenger of blood *will pursue* him." So Jesus says to Peter, "All they that take the sword shall perish with the sword." (Matt. xxvi. 52.) This is manifestly not an enunciation of our Saviour's *will*, nor the promulgation of a positive law of God; but a declaration of what, from constitutional necessity, as a general thing, certainly takes place. "Violence begets violence." "Blood instigates to blood." So far, therefore, is the recorded language of God to Noah and his sons, and of our Lord to Peter, from being an expression of the divine will and authority that man shall absolutely shed blood for blood, or take life for that, on the contrary, it clearly and strongly implies that it is the free will and pleasure that man shall come into that state of his

nature (177), in which he will be sufficiently susceptible to the moral and spiritual power of God (80) to be restrained by them, in the consciousness of entire moral freedom, not only from the act of taking life, but also, from entertaining the murderous feeling and sanguinary desire. And, accordingly, our Saviour declares the law of retaliation to be utterly incompatible with the true moral and spiritual relations which man, in the highest and best condition of his nature, sustains to God and to his fellow man, and utterly incompatible with the moral and spiritual kingdom which he came to establish on earth.

219. But, shall the manslayer shed the blood of his fellow man with impunity? Shall the murderer be suffered to run at large and commit his outrages in society without restraint? Certainly not. The great constitutional law of God which says, "Thou shalt not kill," is established in the very nature and fitness of things, and necessarily remains the same through all time, and bears with equal force on every individual of the human species, in all conditions and circumstances of man's nature. The divine penalties of this law are the constitutional consequences of its infraction; and therefore, are inevitable, and can neither be inflicted nor prevented by human power. But the human penalties growing out of the social relations and interests and obligations of man, will vary with the condition and circumstances of man's complex nature. In that state of human nature in which the divine annunciation now under consideration, was made to Noah and his sons (208—213), "the avenger of blood" surely will pursue the manslayer till he hath vindictively shed blood for blood; and this avenger will be the brother, or near kinsman or friend of the slain, or perhaps the whole tribe to which he belonged. In a more advanced stage of true civilization, some discrimination will be made as to the degree of the guilt of the homicide, and corresponding provisions will be made by social action, like the Hebrew cities of refuge in the Mosaic economy, to protect the comparatively innocent, from the wrath of the avenger. In a still more advanced stage of true civilization, social authority in a legal form, will interpose between the manslayer and the vindictive blow of the avenger, and judicially take the life of the murderer, for social good; and as all this conditionally results from the integrity and efficiency of the laws which God has constitutionally established in the nature of things, it is of divine authority; not as that which is intrinsically and absolutely best, nor as that which is adapted to the highest and best condition of man; but as that, which, from constitutional necessity, is developed in a particular state of human nature, and the best which can possibly co-exist with that state. (176.) Yet the greatest good of man and all the laws of God constitutionally established in human nature, require that man shall rise above that state with which such rules of action necessarily co-exist. (67.)

220. It must, therefore, be obvious to every truly enlightened mind, that the spirit of the great paramount law of God in relation to taking life, requires that man, individually and socially, shall do all in his power to prevent the destruction of human life: and the bearing of this requisition extends to all the social arrangements, customs and *influences*, as well as to all the individual actions and circumstances. *Thus, for instance*; it is now well ascertained that, at least three-

fourths of all the homicides that take place in the United States, are connected with the use of intoxicating substances: and it is an old maxim of criminal law that drunkenness aggravates rather than extenuates the crime which it causes man to commit. But this maxim is egregiously wrong, and contrary to every sound principle of intellectual and moral philosophy. Just so far as man is under the intoxicating influence of any intoxicating substance, he is, for the time, really insane; and, in proportion to the degree of his insanity, he is in truth, no more responsible for his acts while thus insane, than he would be if his insanity were produced by any other cause: for the insanity is essentially the same, by whatever cause produced; and in nearly every other case, it is equally produced by causes connected with man's voluntary action; and in a large majority of cases, by causes connected with his sensual indulgence. Nor in this case more than any other, does man choose the insanity which results from his indulgence. By imperceptible degrees, and perhaps without a suspicion of his danger, he forms a depraved appetite for intoxicating substances, and that appetite soon acquires a despotic influence in the moral economy of his nature (26—35, 160), and *forces him to be willing to gratify it*. But, in yielding to the despotic, yet treacherous force of this appetite, he does not choose the evil consequences, but simply seeks to satisfy the demands of his imperious appetite; and, in doing this, he takes into his system that which unsettles his reason and makes him a madman. Is it said that though he does not choose the evil consequences, still he knows they will inevitably follow his indulgence, and therefore, he is culpable for not resisting his appetite? This is not true. He may know what has followed such indulgences, but, such is the deep deceitfulness of the sensorial operations of the human system, in such cases (159, 160), that, in every instance, when he yields to the demands of his appetite, he resolves, in his own mind, to stop short of that excess which ensures the evil consequences. But the first step increases the force which impels him onward, and soon, against the better purposes of his soul, he is plunged into madness, and in that madness, sheds the blood of his fellow man: and, for that act of madness, the human avenger of blood puts him to death as not only guilty of murder, but of murder aggravated by his very madness. But God sees not with human eyes and judges not with a human mind: but with exact justice harmonizing with true mercy, while he extenuates in no measure the real sin of the individual, spreads the guilt of the homicidal act over the whole of society, and holds society responsible for that act, just so far as it has, by any of its customs, regulations, or influences, contributed to make the individual a drunkard, or to develope in him such a character and bring him into such a condition as rendered the act morally certain; or, in any manner failed to do all that it could do to develope in him such a character and bring him into such a condition as would render it morally certain that he would neither shed the blood of his fellow man, nor become a drunkard, nor form an appetite for intoxicating substances. (148.) And this is all true in relation to the existence and operation of both the positive and negative social *cause of every other form of human wickedness*. Nor let the cavil be raised that, society as such, cannot become morally guilty nor

responsible. There is a bar in the divine government at which communities and nations as well as individuals are arraigned, and made to answer for their conduct and receive according to their deeds; and always, society as such, suffers the penalties of its transgressions and delinquencies, in the depredations and outrages which it sustains upon its interests, in the general decay of its integrity and corruption of its morals, and in the difficulty with which it develops that virtue in its members, which is equally essential to the social and individual well-being of man.

221. But, has not God made it the duty of man, in any case, to take the life of the homicide? I answer that God permits as a conditional necessity (67), rather than enjoins as an absolute good, the taking of human life in any case; and his paramount requisition always is that, man shall voluntarily come into that state in which the necessity for such a permission does not arise from the condition and circumstances of his complex nature. Thus, God permits the avenger of blood vindictively to take the life of the manslayer, when the state of man is such that this regulation is developed by constitutional necessity, and is the best that can possibly co-exist with that state; and, consequently, just in proportion as the intellectual, moral and religious nature of man is truly developed, both the necessity and the divine permission for such a regulation pass away, and the divine requisition rises in moral elevation. (109.) Hence, when the intellectual, moral and religious nature of man is sufficiently developed to enable him rightly to understand the economy of the divine administration in relation to man's taking the life of man, God requires him to act in accordance with the high and holy spirit of that economy, for the accomplishment of the divine purposes of benevolence. (170.) We know that the taking of the life of the murderer, can, in no measure, serve to repair the injury which he has done, nor to expiate his guilt in the sight of God. (218.) There are but two grounds, therefore, on which, in the light of Christianity, we can, with any show of reason, claim a necessity and consequent divine permission for taking the life of the murderer; first, to prevent him from repeating his offence; and second, to deter others from committing the same crime. That the shedding of blood for blood is, in a particular state, or condition and circumstances of man's complex nature, the best regulation to deter man from committing the crime of murder, that can possibly co-exist with that state, compatibly with man's moral freedom, is beyond all question true; and therefore, in that particular state it has the divine sanction (219); but that it is an equally valid regulation in a far more advanced stage of true civilization, is utterly false. Every mind which is thoroughly and accurately informed on this subject, is scientifically certain that in such a state of civilization as ours, the shedding of blood for blood, in comparison with other measures which are wholly in the power of society, serves rather to increase than to diminish the number of murders, by rendering human life less awfully inviolable in the human estimation; and when the criminal is publicly executed, few exhibitions more powerfully serve to deprave the moral feelings of the spectators and pre-dispose them to sanguinary crimes. Besides, it is manifestly unjust and essentially murderous to put one man to death to deter

others from crime; unless there is some other, paramount, and, in itself, sufficient cause to justify the taking of his life: and that other cause can only be a necessity in order to prevent him from repeating his crime. So far then, as we find ourselves shut up to the actual necessity of putting the murderer to death in order to prevent him from repeating his crime, we have a divine permission to take his life. But, if it is possible for us, by imprisonment, or by any other means, to put it out of his power to repeat his crime, and thus make society as secure from his further outrages as if he were really dead, the spirit of the great constitutional law of God, which always and every where says to human nature as a whole, "*Thou shalt not kill*," entering into the gospel economy of salvation, requires not only that we should refrain from taking his life, but do all we can to convert him from his sins, and make him a sincerely and truly good man.

THE WICKEDNESS AND IDOLATROUS DEGENERACY OF MAN AFTER THE
FLOOD. CONFUSION OF LANGUAGE, &c.

222. It is, then, perfectly evident from the whole Mosaic Record of the divine revelations and dispensations to Noah and his sons, that they had no just notions of the spiritual nature and moral character of God, nor of the true relations between God and man (176); and that, such were the condition and circumstances of their complex nature (177) that they could be efficiently acted on as moral agents, only by a very low order of motives pertaining wholly to earthly existence, and mainly to animal wants and sufferings. Yet, after so terrible a catastrophe to the great drama of human wickedness, and after such signal demonstrations of the knowledge and power and punitive justice of God as they had witnessed, it might have been expected that they would religiously cherish in themselves, and transmit to their posterity such notions and sentiments in regard to their Creator as would deter them from that excessive sensuality and wickedness which had brought such direful judgments upon "all flesh." But, alas, how constant and how melancholy is the proof of man's continual and strong tendency to transgression and wickedness and death! All the moral and spiritual power of God (88, 89) which could be brought to bear on Noah and his sons and their posterity, even in view of the fearful destruction which had desolated the earth on account of the sin and depravity of the human species, was not sufficient to keep them from transgression nor to restrain the race from increasing degeneracy and idolatrous estrangement from God. Scarcely had the earth emerged from its terrible baptism, and begun to quicken into activity the vital economy of the herb and tree—not yet had the bleaching skeletons of thousands who had perished, ceased to be the awful memorials of the destructive judgment which human wickedness and violence and corruption had brought upon the living world, when "Noah began* to be an husband-

*The original verb *'kahal* here rendered *began*, is the same as in Gen. iv. 26. (see s. 210) and means to *perforate, pierce, wound, loose, break, violate, lay open, profane, defile, cast down, destroy*, and it derives its signification of incipency from the idea of opening; and still retains the idea of enormity, or something out of regular order. The "*ground meaning*" of the word enters in some degree into all its forms and *significations*. Thus in Gen. vi. 1, "And it came to pass when man

man [*ish hā adhāmāh—a man of the ground,*] and he planted a vineyard: and he drank of the wine and was drunken; and he was uncovered within his tent," and his unfortunate son Ham saw his father's shame, and thereby drew upon his unoffending posterity a deep and lasting curse from the lips of the wine-loving patriarch as he awoke from his debauch. (152, 200.) And hardly was this patriarch gathered to his fathers in the sleep of death, if indeed he did not still survive, when, according to the Mosaic Record, the whole race of his progeny had become so incorrigibly perverse that God declared that "nothing would be restrained from them which they had imagined to do:" or, in other words, all the moral and spiritual power of God which could be brought to bear upon them, was not sufficient to restrain them from that degree of wickedness which was incompatible with the ultimate fulfilment of the great purposes of divine benevolence (170); and therefore, God was again compelled by constitutional necessity (90) to bring into exercise his reserved omnipotence or natural power (77) and to check their moral excesses by physical impediments; which he did in this instance, not by giving them a variety of new languages (119), but by confounding the one language which was common to all, and thus rendering them unable to "understand one another's speech," and, by this means, "scattering them abroad upon the face of all the earth" and causing them to form a number of different dialects and tribes and nations, in order to the development of a very important measure in the economy of the moral government of God.

CALL OF ABRAHAM. DIVINE PURPOSE IN CALLING HIM. HIS CHARACTER.

223. The great experiment had been made with the first human pair, and with their posterity, from Cain to Noah, and again from Noah to Nimrod, of carrying man forward with the consciousness of entire freedom of choice and action, in the true development of his intellectual and moral and religious nature, and of the moral and spiritual government of God in the human world (76, *et seq.* 173); but, continually had mankind degenerated and sunk into more degraded and vile idolatry and multifarious wickedness, till they had completed the great moral demonstration, that the human species could not be carried forward in moral freedom, to the fulfilment of the supreme purposes of divine benevolence (170), and brought into that state in which man can rightly understand the nature and character of God and worship and serve him in spirit and in truth, and could not be restrained by the oral and spiritual power of God from any evil "which the heart of man imagined to do," while "the whole earth was of one language and of one speech." Accordingly, that common language was broken up by a divine dispensation, and the one great family of man was scattered abroad upon the face of all the earth, to be formed into

began to multiply on the face of the earth," &c. But man had multiplied from the first; and there is something more than the legitimate and regular multiplication of the species intended here: the idea of enormity is clearly presented. (204.) So in Gen. x. 8. Nimrod *began* to be a mighty one in the earth: *i.e.*, stepped beyond the rightful exercise of power and assumed an undue degree of authority. And so in the passage under consideration, the idea is not that Noah simply commenced tilling the earth: but the original language clearly gives the idea of some enormity in action with the planting of a vineyard by this "*man of the ground.*"

separate tribes and nations, in order that, in due time, a particular portion of the human family might be separated and kept distinct from all the rest, by an economy in which even the frailness and depravities and sinful propensities and appetites and passions of man, should be made subservient to the greatest ultimate good of the human species—an economy in which the selfishness and pride and jealousy and hatred and cupidity of the human heart, as well as the higher attributes and susceptibilities of man, should be made to co-operate in sustaining institutions and customs necessary to the permanency of that separation and distinctness of the selected race, without which the world could not be prepared for the advent of the true Mediator between God and man, and for the true moral and spiritual manifestations of God in the flesh, and reconciliation of man to his heavenly Father. (173, 207.)

224. In the prosecution of this design, it was necessary that some one should be elected to become the progenitor of the separate race: yet, notwithstanding the breaking up of the common language, and the consequent dispersion of the human species upon the face of the earth, the idolatrous propensity of man had continued to develope itself more and more fully, till even the faint and imperfect notions of the true God which the earlier patriarchs had entertained, were wholly blotted from the human mind, and the universal family of man was given up to idolatry; so that, of all the earth's inhabitants, he that was best fitted to answer the divine purpose in becoming such a progenitor, was taken from the bosom of an idolatrous household, and had from his childhood been accustomed to see his father and his kindred, and all with whom he associated, "serve other gods;" and, doubtless, had himself been a devout worshipper at his father's altar. (Josh. xxiv. 2.) In such circumstances and under such influences, the divine purpose could not be carried forward by human agency consistently with man's entire moral freedom; and therefore, it was necessary that Abram should be separated as widely as possible from every circumstance and influence which served to make him willing to be idolatrous; and this separation must be effected, not by the physical, but by the moral power of God (88, 89), by motives to which Abram would yield in the full consciousness of perfect freedom of choice and action. But in so small a degree was the intellectual, moral and religious man truly developed in him when he was divinely called to leave his father's house and his kindred and his country and go into a land which the Lord would show him, that, the highest motives which God could bring to bear efficiently upon him, consistently with his entire moral freedom, were such as might have been presented to him had he been only of a mortal nature, with no interests beyond this life, and no capacities for enjoyment beyond the powers of his body. (194.) "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." (Gen. xii. 1—3.) There was in this last promise, a profound meaning good to man which Abram little understood. (152.) This, with all motives which were presented to him, he contemplated only in a material and secular bearing; the idea of his own and his

posterity's aggrandizement filled his soul ; and he looked forward to the possession of a good land, with great wealth and power ; and contemplated a numerous seed, a mighty nation, and a long prospect of increasing prosperity and glory in himself and in his innumerable descendants. The order of motives presented to him therefore, concurs with the cowardly subterfuges and virtual falsehoods to which he had recourse in Egypt and in Gerar concerning his wife, and indeed, with the general history of his life, to evince the true state of his complex nature (176), and demonstrate that he fell almost infinitely short of a true and perfect conformity to the moral and spiritual character of Jesus Christ (179) ; and consequently, that all those epithets which are applied to him in the Sacred Scriptures designative of his eminent godliness, are used in a largely accommodated sense, and indicate the excellence of his character in comparison with that of his cotemporaries, and with reference to the divine purpose which he was ordained to accomplish, or serve, rather than the degree of his true moral and spiritual conformity of character to God. Yet, with all his theological darkness and moral and religious imperfections, and deeply educated bias to idolatry, Abraham was, in the relative proportions of the constitutional elements of his character, and for the general cotemporaneous state of things, and for the particular purpose for which he was called, a surpassing excellent man ; and so far as he understood the divine revelations and dispensations which he received, he was the " faithful servant " and sincere " friend of God." The religious services which he performed, the altars which he built, the sacrifices which he offered to the Object of his worship, and his attempt to sacrifice his only legitimate son and heir, equally evince the darkness of his mind and the piety of his heart (57), and with equal certainty and force, demonstrate his wide separation from theological and religious truth, and the necessity for a Mediator between God and man, and typify the great propitiatory sacrifice that in the fulness of time was to be made for the sins of the world. (200.) Is it objected that, according to the Mosaic Record, Abraham was expressly commanded of God to sacrifice his son Isaac ? Let it be remembered that, from constitutional necessity (60, 91), God always in effect, adapts his revelations and dispensations to the condition and circumstances of the recipients. (66.) The state of the human world was such in Abraham's day, that the sacrificing of the first-born son, or best-beloved child, was an existing religious observance which had been conditionally developed by the integrity and efficiency of constitutional laws divinely established in the nature of things. (61.) But for this, it is morally certain that God would not have commanded Abraham to sacrifice his son, and Abraham would not have attempted it if commanded. The fact, therefore, that this act of Abraham's was in compliance with a divine command, renders it a no less complete and forcible demonstration of his wide separation from theological and religious truth. But the fact that Abraham was prevented by the angel of the Lord from actually sacrificing his son and left to sacrifice one of the lower animals, as a substitute, warrants the conclusion that the whole transaction was ordained not more for the trial of Abraham's faith than for the prevention of human sacrifices in the chosen line and separate race.

ISAAC AND JACOB AND THEIR ANTE-MOSAIC POSTERITY.

225. What I have said of Abraham, is, for the most part, true of Isaac and Jacob. The covenant which was renewed with them, the objects which they contemplated, the interests which they cherished, the ends which they pursued, the characters which they exhibited, and the religious services which they performed, all concur in the demonstration that they had no true notions of the spiritual nature and moral character of God, and of the relations between God and man; that they were, in views and feelings and actions little removed from the common idolatry of their times; and that they could be efficiently acted on, consistently with their perfect moral freedom, only by motives of a temporal and secular nature and which mainly related to their animal sensibilities, enjoyments and sufferings. (176.) Indeed, both of these descendants of Abraham were greatly his inferiors in all the nobler elements of natural, moral and religious character; and instead of improving on the light which he had received, they actually degenerated into more of the heathenish darkness that surrounded them. Isaac, in comparison with his father, was characterized by weakness, timidity, and sensuality: yet God protected him and blessed him with great wealth and honour and power; and promised him a numerous posterity, for His "servant Abraham's sake," or for the sake of the divine purpose which Abraham and his seed were ordained to serve. (223, 224.) Jacob, as his name imports,* was distinguished for treacherous subtlety and supplanting craftiness. His whole life was little else than a tissue of circumventing stratagem and over-reaching cunning; and even his religion was a compound of sensuality, cupidity, ambition and selfish superstition. Hence the character of the divine revelations and dispensations which he received (176); the sum of which were, "The land which I gave Abraham and Isaac, I will give to thee and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: a nation and a company of nations shall be of thee; and kings shall come out of thy loins; and in thee and thy seed shall all the families of the earth be blessed. (224.) And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." And hence, also, the character of the conditions on which Jacob agreed to acknowledge Jehovah as his God; "And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall Jehovah be my God."

226. And here, it is important, in order to a more full ascertainment of the theological notions and religious sentiments of the Hebrew patriarchs and their early posterity, that it should be considered that, in their days, all the nations and tribes upon the face of the earth, though deeply enveloped in heathenish darkness, were, from a necessity

* *Ya' akobh, heel-catcher, supplanter, stratagem-monger.* See s. 210.

arising out of the constitution and condition and circumstances of their nature, exceedingly religious (57 *et seq.*); and though they all worshiped "strange gods" and nearly every different nation and tribe had its peculiar god, yet the theological notions and religious sentiments and language and forms and observances of each, were so nearly common to all, that it required but a very small transition to pass from the religious faith and services of one to those of another. And hence we find the kings and rulers and priests of the different nations and tribes in which the Hebrew patriarchs sojourned and with which they had intercourse, often speaking to those patriarchs as if they rightly understood and intelligently acknowledged the one living and true God who had called Abraham and his seed to serve Him: and hence also, we often find them at one moment thus speaking of the Lord, and at the next moment, devoted to their idolatry as those who had not the least knowledge nor faintest idea of the true God. The true explanation of all this is that, while the people of every nation had their own particular, national god, which, they from education preferred to the god of any other nation, yet they believed that each other nation had its god, which in power and beneficence might be nearly equal with its own; and the criterion by which they determined the excellence of every god, was the degree of protection and prosperity and gratification which his votaries enjoyed. Such, with all the divine revelations and dispensations which they had received, were the notions entertained by the Hebrew patriarchs, in common with all the contemporaneous inhabitants of the earth. They were conscious of being divinely instructed, but they were not conscious and they did not understand that other gods did not also instruct and protect their votaries. With such views, Jacob, in obedience to his father's commands, departed from his parents in Beer-sheba, to go to the kindred of his mother in Padan-aram, in pursuit of a wife. His way lay through a country in which he was exposed to many dangers, and his mind was full of anxiety in regard to what should befall him on his journey, and what should be the result of his visit to Padan-aram; and when, and in what condition he should, if ever, return to his father's house. In this state of mind, when night came, he lay down to sleep, and Jehovah appeared to him in a vision, and promised to give him the land on which he lay, and to give him a seed as the dust of the earth, and to be with him and keep him in all places whither he went, and bring him again into the promised land. This was probably the first divine communication which Jacob had ever received; and it filled him with deep awe: "And he awoke out of his sleep, and said, Surely, Jehovah is in this place and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." Now to suppose that the views and feelings of Jacob on this occasion, approached to anything like those of an enlightened and devout Christian when using such language in the sincerity and holy fervour of his heart, is utterly and egregiously incorrect. Even in this moment of reverential dread, with all his consciousness of the presence of Jehovah, Jacob's theological notions and religious sentiments were little more elevated than those of the surrounding heathen. (66.) All his ideas of the Deity were clothed in

sensible forms and vested with human attributes : and with all the impressions and convictions which he had received in his vision, he still doubted whether the God who had appeared to him and made him such large promises, was greatly to be preferred to other gods ; and therefore, he resolved that this point should be determined by the providence of this God towards him ; and vowed that, if this God would be with him and keep him, in his journey, from all harm ; and give him bread to eat and raiment to put on ; and bring him again to his father's house in peace and prosperity ; then should Jehovah be his God. Be it remembered, however, that Jacob was not chosen of the Lord to be a perfect moral and spiritual pattern to the world of a true child of God. The world was not then prepared to receive and appreciate such a pattern. (207.) But Jacob was chosen as the seed of Abraham, to be a lineal progenitor of a race by which God designed to prepare the world, in progress of time, to receive such a pattern, and with him, a better covenant and higher dispensation. (179.) With all his moral and religious imperfections, therefore, Jacob was the best fitted of all the earth's inhabitants in his day, to serve the particular divine purpose for which he was chosen : and in this respect, he was the "servant of God," and to this end, God, according to his covenant promise, was with him to keep him and to bless him ; and, for the most part, to suffer, rather than to sanction his manners : because he could not, in any greater degree, be restrained from sin, consistently with his entire moral freedom : and the only alternative that remained, was for God to cut him off, or to suffer him to live in that measure of wickedness which he practised (90) ; and God saw that the greatest ultimate and universal good would result from the latter ; and therefore God suffered his wrong-doing for the sake of the greatest ultimate good.

227. With this explanation before us, we are not surprised to find this same covenanting Jacob, who had so craftily supplanted his brother and deceived his father, so soon afterwards exhibiting such loose morality, and practicing such selfish stratagems at Padan-aram, to enrich himself at the expense of his uncle and father-in-law, and claiming the sanction of the Lord for his conduct (56) : nor that there was so little true morality and piety in his household, that his beloved wife Rachel could steal and carry off, and, by deception and falsehood, keep her father's idol images ; nor that his children, while still under his own eye and paternal authority, should "cleave to strange gods," and worship idols. And, with this explanation before us, we are enabled rightly to understand much that is written in the early Hebrew Scriptures concerning the conduct of the chosen race and the intercourse and interlocution between them and the contemporaneous tribes and nations surrounding them, which would otherwise be dark and inexplicable to us.

228. It was because God knew that all the moral and spiritual power which could be brought to bear on the immediate posterity of Abraham, to elevate them towards true godliness, could not be sufficient to keep them from becoming more and more estranged from him, and from degenerating, in the course of a few generations, into open idolatry, that he said to that patriarch, "Know of a surety, that thy seed shall be strangers in a land that is not theirs, and they shall serve them ;

and they shall afflict them four hundred years." And in accordance with this divine prescience, Isaac degenerated from Abraham, and Jacob, from Isaac; and when the progeny of Jacob had become established in Egypt, notwithstanding all the revelations and dispensations which their fathers had received from Jehovah, they soon lost all regard for the government and authority of the God of Abraham; and by an easy, and scarcely appreciable degree of transition, gave themselves up to the idolatry of the Egyptians, and sunk into the condition and circumstances of their whole complex nature which fitted them for that bondage into which they passed from a conditional necessity resulting from the integrity and efficiency of constitutional laws divinely established in the nature of things. (67, 68.) And so extremely abject did they become, and so closely wedded to the sensualities and depravities of their degradation, that the only way by which they could, in moral freedom, be made to leave Egypt for the promised land, was to subject them to severe and protracted oppression and cruelty.

RECAPITULATION. THE PURPOSES AND PROVIDENCE OF GOD IN RELATION TO MOSES. THE EDUCATION OF MOSES PREPARATORY TO THE OFFICE WHICH HE WAS DESTINED TO FILL AS THE LEADER, LAWGIVER AND TEACHER OF THE CHOSEN RACE.

229. I have now arrived at that stage of my general argument, where it becomes necessary, by a brief recapitulation, to collect, as it were, into a single focus, many of the principles which have been developed in the progress of my reasoning, and some of which have already been frequently repeated. We have seen (4, 17, 18, 58, 59, 60, 92, 93, 127), that the eternal and infinite Jehovah is the omnipotent and intelligent first Cause of all things; that nature is the work of his own hands; and every law and principle and property of Nature is the inscription of his omnific will and purpose; that if the Bible is in truth a record of divine revelation, the God of the Bible and the God of Nature is one and the same Being; that Nature is the first great volume of divine revelation, in which the deeply written will of God lies ever ready to be disclosed to the human mind by the true developments of science and by all true experience; that the inspired word is but a supplement to this first great volume, and the two, together, make complete, the one great system of divine revelation to man; and hence the truth of nature and the true meaning of the inspired word must be in harmony; and no true meaning of the inspired word can, as a permanent law, be contrary to the laws of nature. Nature, therefore, when rightly understood, is as truly a revelation of God as the word of divine inspiration is; and every law of nature is as truly a law of God, and when accurately ascertained, is of as much divine authority and is as truly obligatory in all its bearings upon man, as any law or word of divine inspiration is. We have seen also (5, 6), that God governs the moral and spiritual world by laws as fixed and permanent as those by which he governs the material world; that though the divine conduct or modes of administration may change with the condition and circumstances of the beings governed, yet the great principles or constitutional laws of the moral

and spiritual government of God, are eternal and immutable; and that the laws of the material world, and the laws of the moral and spiritual world, constitute but one great and harmonious system of divine government. And the fact that a God of infinite knowledge and wisdom and power and goodness, has established in the constitutions and relations of things, those permanent laws by which he governs the material and moral and spiritual universe, demonstrates that it is infinitely best for all things, that there should be such permanency of constitutional laws, and that it is incompatible with the greatest natural, moral and spiritual good of the universe, that the established laws of nature should be frequently suspended or disturbed. And all we know of the nature of things, and of the history of the divine government since the creation of man, goes to prove that God prefers to bring about all effects in the material, moral and spiritual world by the regular operations of the permanent laws which he has constitutionally established in the nature of things; and that he never miraculously suspends those laws or produces supernatural effects, except for the great moral and spiritual purposes, on very extraordinary and extremely rare occasions; and when, from such exercises of his power, and displays of his majesty, a greater good than evil will, on the whole result. Furthermore, we have seen (88) that, in the divine adjustment of things, the very laws which enter into the moral and spiritual constitution of man (21), and on which God, in his own sovereignty, has established man's moral freedom (19), necessarily limit both the moral and spiritual power of God, in their action on man as a moral agent (89), and determine the degree of their actuating efficiency, by the condition and circumstances of man's complex nature (177), and render it constitutionally necessary for the divine administration always to adapt its measures to the state of man (66, 172, 175); and, if possible, to employ such motives as will lead him forward, in the consciousness of entire freedom of choice and action, towards the fulfilment of the great purposes of divine benevolence (170); and physically to obstruct the way of his transgression or to cut him off, either by a constitutional economy in nature (204) or by a miraculous exercise of the natural power of God (77), when, by reason of extreme depravity and perverseness, he can no longer be restrained by any moral force, from that degree of wickedness which is incompatible with the ultimate accomplishment of the great scheme of divine goodness. (90, 206.) Again, we have seen (224) that God called Abraham from a world wholly given up to idolatry, to become the progenitor of a separate and distinct race which, by divine teaching and discipline, should make progress in the true developments of the moral and religious man, and in the fulness of time, prepare the world to receive the true moral and spiritual revelations of God; and we have seen (228) that, against all the moral and spiritual power of God that could be brought to bear upon them, the posterity of Abraham degenerated from their patriarchal head, till they had lost all regard for the God of Abraham, and for the covenant which He made with their fathers, and sunk into vile idolatry and ignominious bondage. And now, according to the eternal purposes of God, this exceedingly depraved and darkly idolatrous and extremely abject race must, as moral agents, in the consciousness of moral freedom, be led by the highest

motives which can be brought to bear efficiently upon them, not only from Egypt into Canaan, and from oppressive bondage into civil liberty, but from their extreme moral and religious darkness and depravity and degradation, into, at least, an oral acknowledgement and an outward ritual service of the invisible Jehovah, and as far as possible towards that elevated state of man's nature in which he can worship God in spirit and in truth. And all this must be done by human instrumentality and human agency. A human being must be raised up who, as the vicegerent of God, shall become their leader and law-giver and instructor.

230. And now, in view of all these divine principles and purposes, and all these human facts and conditions, the great question which comes before us and demands our deep and deliberate consideration is this—Did a God of infinite knowledge and wisdom, who sees the end from the beginning, and whose counsels are from everlasting to everlasting, leave Moses to be born and educated, and to mature his character, and to become more and more established and confirmed in his habits of thinking, feeling and acting, till he was eighty years old, without any regard, in the divine mind, to the services which he was to perform in relation to the chosen race, and to the qualifications necessary to fit him for those services? and thenceforward, make him wholly dependant on immediate divine revelations and dictations, and miraculous manifestations, for all he knew and said and did as the leader and law-giver and teacher of that race? Or did God, with infinite knowledge and wisdom, according to his eternal purposes, through the integrity and efficiency of the laws which he constitutionally established in the nature of things, order everything in relation to the parentage, birth, education, condition and circumstances of Moses, so as to develop in him, as perfectly as in the nature of things was possible, such an organization, and such a physiological and intellectual and moral and religious constitution and character as best fitted him for the office which he was ordained to fill? Surely, it cannot be doubted that the latter of these propositions is the true one. All we know of the character and government of God, and of the nature of things, and of the history of the human world, goes to establish the certainty that God so ordered all things in relation to Moses, as to effect, as far as possible, by the operation of natural laws and means, all that the fulfilment of the divine purposes required in him, and left as little as possible to be done by supernatural means and miraculous suspensions and disturbances of the permanent laws and constitutional economy of nature (5, 6). Every event in the life of Moses, which is not expressly declared in the sacred scriptures, to be miraculous, is, therefore, to be regarded as a necessary conditional result of the integrity and efficiency of constitutional laws divinely established in the nature of things, and consequently, as the natural language of God, denoting the divine will according to the condition and circumstances of things to which it relates (165); or in other words, every event in the life of Moses, not miraculous, was constitutionally ordained of God, as the best that the nature, condition and circumstances of things would admit of in relation to the office which he was appointed to fill. Hence, the whole course of his life, from his birth till the divine presence was manifested to him

in the burning bush (Exod. iii. 2), was a course of divine training and education preparatory to the duties which he was to perform as the leader, and lawgiver, and teacher of the chosen race (59): and all the true knowledge which he acquired in this course of education—every truth which was revealed to him from the volume of nature, either by the developments of science or by experience, was as much the truth of God, and as truly of divine validity and authority, and as essential to the completeness of his qualifications for the duties upon which he was to enter as the servant of God, and as essential to the success of the great enterprise of which he was to be the principal human agent, as were the instructions which he afterwards received on Mount Sinai, by immediate revelations from Jehovah. (4.) Indeed, but for his previous preparations in the school of divine providence, by which the intellectual, moral and religious man was developed in him, far in advance of his brethren of the Hebrew race, he could not have received the divine instructions of Sinai with a better understanding of the character and purposes of God than they did who joined in the worship of the golden calf. (66, 178.)

231. In natural science, and in the arts and refinements of civilization, Egypt was, at the time of Moses' birth, greatly in advance of every other portion of the world: and although the great mass of the people were extremely ignorant, and darkly superstitious and idolatrous, and had a sensual and degraded priesthood to minister in the service of their vile gods, yet there was an order of priests in Egypt who had more largely cultivated their intellectual powers and more deeply and accurately studied the volume of nature (127), and attained to the knowledge of more natural, moral and religious truth than any other men on the face of the earth. This order of men instituted a school of learning and philosophy to which the seekers after knowledge, of every country, for centuries, resorted. In this school, Moses, according to divine purpose, was to be educated; and become "learned in all the wisdom of the Egyptians." (Acts vii. 22.) Here he was, as far as possible, to make all those attainments in natural science, in civil polity, in moral and religious philosophy, in theology, in sacred history and tradition, and in every other kind of knowledge which would qualify him for the office that he was ordained to fill, and which would, in the greatest measure possible, preclude the necessity for the special revelations and direct dictation and miraculous manifestations of Jehovah, in order to the accomplishment of the divine purposes which Moses was raised up to serve. (230.) But such were the reciprocal prejudices and antipathies between the Egyptians and Hebrews, and such were the indelible distinctions of caste among the Egyptians themselves, that a general economy of nature was necessarily brought, as it were, into special requisition to accomplish the particular purpose of introducing Moses into this school. In accordance with the constitutional laws of nature, the relative conditions and circumstances of the Egyptians and the Hebrews were at this time, such as to cause that increase of males among the latter, which excited the fear of the former for the security of the state and for their own personal safety, and induced the Egyptian government to endeavour to prevent the evil which they

dreaded, by destroying the Hebrew male infants at the moment of birth, by the hands of the midwives. This tyrannical and bloody measure, as such measures, from constitutional necessity, always do, served most powerfully to bring about the very end which the oppressors employed it to prevent, by causing the infant Moses to be exposed, in an ark of rushes, upon the waters of the Nile, where he was found and adopted by the daughter of Pharaoh, and thus became a member of the royal family, and in due time a pupil of the most learned men of the kingdom, and was made a master of "all the wisdom of the Egyptians."

232. But, with all the attainments of the Egyptian priests in natural science and experimental knowledge, the theological notions which they had derived from sacred traditions and from the volume of nature, were exceedingly dim, and mysterious, and imperfect, and deeply tinged with polytheism, extending to that species of idolatry which consists in the apotheosis of departed heroes, and other greatly distinguished men, and embracing a multitude of tutelary gods. With these notions Moses became so thoroughly imbued, and by the force of forty years' education and association and habit, became so entirely Egyptianized in his character, that no high and holy order of motives could be brought to bear directly and immediately upon him with sufficient moral force to induce him, in the consciousness of perfect freedom of choice and action, to exile himself for ever from the court of Egypt. But God had other schools for him to study in, and other lessons of wisdom for him to learn, under a severer discipline, and a more soul-developing experience; and if he could not be induced to leave the honours and enjoyments of the Egyptian court for those humbler schools, by one order of motives, he must be by another. With all his exaltation as an adopted member of the royal family of Egypt, and as an accomplished student in the highest schools of philosophy, Moses still had Hebrew blood in his veins and Hebrew sympathies in his heart: "and when he was full forty years old, it came into his heart to visit his brethren, the children of Israel; and he went out to them, and looked on their burdens, and he spied an Egyptian smiting one of his Hebrew brethren. And he looked this way and that way, and when he saw that there was no man in sight, he slew the Egyptian and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said unto him that did the wrong, Wherefore smitest thou thy fellow? And the aggressor replied, Who made thee a prince and a judge over us? intendest thou to kill me as thou killedst the Egyptian? And Moses feared and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian." (Exod. v. 11—15.) Thus it was fully demonstrated that, such were the conditions and circumstances of Moses' complex nature (177), that the highest motive which could be brought to bear efficiently upon him as a moral agent, to induce him to exile himself from the court of Egypt, was the fear of being slain by Pharaoh: for God always *employs the highest motives which can be brought efficiently to bear on man, to lead him forward in moral freedom, towards the fulfilment of the great purposes of divine benevolence.* (80, 175.)

233. But it will doubtless be objected that according to Paul (Heb. xi. 24—26), "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward." Paul's avowed principle of being "made all things to all men" (1 Cor. ix. 22), is largely illustrated in his epistle to the Hebrews: and though it becomes us to speak with profound reverence of all that was written by so eminently endowed and fully inspired an apostle, yet it is not to be denied that in the fervor of his benevolent zeal to convince his countrymen that Jesus of Nazareth was the true Messiah, he yielded quite as far as the Holy Spirit would suffer him, to his constitutional propensity to "craftiness and guile" (2 Cor. xii. 16), and dexterously employed in his ingenious argument, all that was pertinent in their traditions, as well as in their sacred Scriptures and religious rites. The facts in the case, according to the Mosaic record, show that, "when Moses was grown, he, amidst all his honours and pleasures, remembered his brethren in bondage, and visited them; and, with deep commiseration, contemplated the oppression and wrongs which they endured, and probably with a strong desire to remove them. And when he saw an Egyptian smiting one of his Hebrew brethren, his Hebrew blood was roused, and his indignation was deeply kindled; and having cautiously looked around, and satisfied himself that there was no other person in sight to be a witness against him, he slew the Egyptian and hid him in the sand. But in spite of all his precaution and attempted concealment, Moses soon found that the knowledge of his homicidal act had reached the king, and that his only safety was in flight. Moses, therefore, did choose to turn, for awhile, from the pleasures of the Egyptian court, and visit his brethren in their bondage; and when he saw an Egyptian smiting one of his brethren, he did choose to yield to his indignation and slay the Egyptian; and when he found that his murderous deed had come to the knowledge of the king, and that Pharaoh was seeking to slay him for it, he did choose to flee into the wilderness and dwell in the land of Midian, rather than to give his blood for the blood which he had shed, and his life for the life which he had taken. In effect, therefore, Moses actually did refuse to be called the son of Pharaoh's daughter, and chose rather to suffer affliction with his Hebrew brethren, than to remain in the uninterrupted enjoyment of the pleasures of the Egyptian court; and esteemed the reproach of Christ—that is, such reproach as Christ endured—greater riches than the treasures of Egypt. Because he did choose those particular steps which resulted in his voluntary flight from the court of Egypt, with all its honours and treasures, and in his permanent association with the chosen race in all their trials and afflictions, and his long endurance of those reproaches from that stiff-necked and perverse people, which Christ afterwards endured from a sinful world; and thus he as effectually carried forward the divine purpose, *as if he had fully understood that purpose, and, with an eye steadfastly upon it, acted with a continual and exclusive regard to its fulfilment.* And when the progress of divine providence had fully

revealed that purpose to the human mind, it was perfectly natural and philosophically accurate, for Stephen and Paul to speak of the conduct of Moses as being in accordance with that purpose; for, it is entirely certain that Moses was philosophically actuated by that purpose; but it is equally certain that he was not morally actuated by it:—that is, he did not understand it, and contemplate the fulfilment of it as his motive of action. (152.) It is hardly to be doubted, however, that Moses had some traditionary knowledge of the covenant which Jehovah made with Abraham, and renewed with Isaac and with Jacob; and it is very possible that he cherished the secret purpose of some day or another attempting the deliverance of his brethren from their bondage. But, all we know of the divine administration in relation to Moses, and all the recorded facts in Moses' life anterior to the exodus of the Jews, concur in the demonstration of the truth that, when Moses fled from the blood-avenging wrath of Pharaoh, into Midian, his theology was deeply tainted with polytheism (232); and that his ideas of the character and purposes of God, and of the relations between God and man, were extremely vague and imperfect. (179.)

THE MIDIAN EDUCATION OF MOSES.

234. In Midian, as in Egypt, all things concurred, according to divine purpose, to fit Moses for the office which he was ordained to fill, as the vicerent of God to the chosen race. (230.) He had, as an adopted member of a royal family, spent forty years in the very mart of nations, and in the highest schools of learning upon earth, and in the most enlightened and splendid court in the world, where his active and powerful mind had, by studious and vigorous application, treasured up a vast amount of varied knowledge: and now he was self-exiled from all these, and destined to spend forty years in a sternly wild and severely solitary desert, not in making higher attainments in knowledge and acquiring a purer theology from the teachings of a Midian priest, but—shut out from all the distractions, and pleasures, and allurements of a busy and sensual world, and embosomed in the deepest solitude and amidst the most impressive sublimities of nature—in digesting into wisdom, by the reflections and meditations of his own mighty mind, the knowledge which he had already acquired; and in elaborating as perfectly as was possible for such a mind from such materials, those great ideas which he was, in due time, to body forth, in the institutions to that complex political, moral, and religious economy which God designed to establish by him as the regimen of the separate race. (223.)

235. It is not impossible that Jethro, having descended from Abraham in a line which had retained more of the simplicity and integrity of the nomadic character, and become less corrupted by intercourse with other portions of the human family, than had the posterity of Jacob, was in possession of more unsophisticated tradition which had come down from the earlier patriarchs (115), than was to be found amidst all the learning of Egypt: and if so, he undoubtedly imparted his *traditionary* lore to Moses. But, the most important question now before us, is not, what Moses saw and heard, but what he rightly understood: and we have seen (65, 66), that however full and explicit

the oral or verbal communications which man receives, still, from constitutional necessity, he always understands according to the condition and circumstances of his complex nature (177); and that, the Godhead is always actually revealed to him just in proportion to the true development of his intellectual, moral and religious nature. (109, 121.) Therefore, whatever were the instructions which Moses received in Egypt and in Midian, still, his right understanding of the nature and character of God, and of the relations between God and man, depended much more on those reflective and meditative exercises of his own soul by which his intellectual, and moral, and religious powers, were most truly and largely developed and disciplined: and all the circumstances of his situation in the desert, were greatly conducive to such exercises and to this kind of education. (234.)

MOSES' THEOLOGICAL AND RELIGIOUS NOTIONS.

236. Yet so slowly does the human mind advance in the knowledge of theological and religious truth, even under the best training of divine providence, and so deeply and thoroughly had Moses become imbued with the prevailing polytheism and heathenish superstitions of his times (232), that, with all the advantages of his Midian school, at the end of his forty years' discipline in the desert, he was prepared to receive only a very greatly accommodated dispensation, and to understand only such divine revelations as were adapted to a very low state of human nature, and such as were addressed to his animal senses and related wholly to earthly existence and temporal interests. (213.) Accordingly, the Mosaic record of the case, exactly corresponds with such a state of human nature in Moses, and fully demonstrates that his highest conceptions of the divine nature and character were inseparable from sensible forms and manifestations, and not only vested God with human attributes, but with the limitations of human powers and conditions. For God is represented as seeing the afflictions, and hearing the cry of the children of Israel in Egypt, and as coming down to deliver them out of the hands of the Egyptians, and to bring them up out of that land, unto a large and good land flowing with milk and honey; and, in the prosecution of this purpose, as appearing to Moses at mount Horeb, in a flame of fire out of the midst of a bush, and watching to see what the effect would be on him; and when the Lord saw that Moses turned aside to see the great sight why the bush was not consumed, God called unto him out of the midst of the bush, and bade him not to draw nigh unto it, but to pull off his shoes from his feet, because the place on which he stood was holy ground.

237. But, we know with entire certainty that all this anthropo-theology, or man-like representation of God, is utterly incompatible with the true nature and character of the Supreme Being, and therefore, we know with equal certainty, that, if it is a genuine portion of the Inspired Word, it is an accommodation of divine manifestations and revelations to Moses' understanding (66, 209), and accurately indicates the condition and circumstances of his complex nature. (176.) And the *subsequent context* of the record still more fully confirms this view of the subject; for the very declaration which came to Moses from the

midst of the burning bush—"I am the God of thy father, the Abraham, the God of Isaac and the God of Jacob," clearly implying that Moses had, at best, only a very dim, traditionary knowledge of the God of his ancestors; and had never understandingly made Him the particular and sole object of his worship: and it also clearly implies that, whatever was his traditionary knowledge of the God of his ancestors, yet like those ancestors (226) he still believed in the existence of other gods, as potent to afflict and destroy and to bless. For, had Moses been an intelligent worshipper of the Supreme Being, the divine declaration to him would not have been "I am *the* God of thy fathers!" but, "I AM GOD!" Moses, however, had no such understanding of divine things, and therefore, when he saw that the bush burned and was not consumed," and heard the voice which came to him from the midst of the bush, though he believed that it was the voice of a god, and in terror hid his face, he had no just notion of the nature and character of the Being from whom the voice came. And consequently, when God announced to him the purpose for which He had "come down," and proposed to send him to Egypt to bring out the children of Israel, Moses, in utter want of confidence in the sustaining and protecting power of the God who had appeared to him, replied, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" What could I, a single, unarmed, unsupported man do against such a potent king of Egypt? In answer to this objection God assures him that He will be with him, and that he shall have experimental proof of divine assistance, in the fact that he shall bring forth the people from Egypt, and they shall worship God on mount Horeb. Still perplexed by the superstitious darkness and polytheism of his own age, Moses betrayed his want of intelligent confidence in the Being who was addressing him, and avowed his apprehension of insurmountable difficulties on the part of his Hebrew brethren, even if Pharaoh should be induced to let them go. "Behold," said he, "when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What name? what shall I say unto them?" Thus fully implying that the God of Abraham, of Isaac and of Jacob, was utterly forgotten by the posterity of those patriarchs; and that even Moses, with all his lessons, had now no name by which to distinguish Him to his brethren from other gods. Indeed, the Mosaic record explicitly teaches us (Exod. vi.) that God was not known to Abraham, Isaac and Jacob, by his proper and distinguishing name, Jehovah; but He was known to them as *shāddāy*—a God of terrible retributive power:—that is, such were the notions which those patriarchs entertained of the God with whom they covenanted with them (226): and as these notions differed little from the ideas of the divine nature and character, and of the relation between God and man, universally entertained by their cotemporaries, they knew their God only by the general appellative 'ēlāh, or

* *be'el*, and 'ēlāh, 'ēlōhīm, 'ēlōhē, on the following page, are different forms of the same word, meaning god or gods. See to s. 204.

'Ēlōhīm, which was common to all the gods then worshipped by the human family. The posterity of those patriarchs had learned to distinguish the tutelary gods of Egypt and other nations with which they had intercourse, by proper names; but for the God of their fathers they knew no distinguishing appellation: and therefore, when Jehovah announced himself to Moses as the *'ēlōhē* of Abraham, of Isaac and of Jacob, and commanded him to go into Egypt and lead out his brethren, Moses objectingly inquired, "When I come to the children of Israel, and shall say unto them, The *'ēlōhē* of your fathers hath sent me unto you; and they shall say unto me, What is His name? what shall I say unto them?"

238. For a moment, the divine majesty rose in manifestation to the sublime dignity of His true character, and, in language whose import was far in advance of Moses' understanding, replied to him, "I AM THAT I AM! and thus shalt thou say unto the children of Israel, I AM hath sent me unto you!" But, instantly stooping again in His administration, to the condition and circumstances of those to whom he revealed His will, He bade Moses go and gather together the elders of Israel—the most intelligent, those who were richest in the traditions of their fathers, and were best prepared to receive and appreciate his testimony, and say unto them, "*yehōvāh 'ēlōhē 'abhōthēchem—Jehovah, the God of your fathers*, the God of Abraham, of Isaac and of Jacob, appeared unto me saying, I have surely visited you, and seen that which is done unto you in Egypt; and I have said I will bring you up out of the affliction of Egypt unto a land flowing with milk and honey." Moreover, God assured him that they should hearken to his voice: and, with strict adaptation to the state of the captive people, and to the relative conditions and circumstances of the Hebrews and the Egyptians, particularly instructed him how to conduct his negotiation with Pharaoh, and foretold him how Pharaoh would act, and how he and his brethren should behave towards Pharaoh and towards the Egyptians; and promised him all necessary divine assistance, and the final success of his mission, in the triumphant deliverance of his brethren from their bondage. But all this was not sufficient to secure the confidence of Moses in the God who spoke to him from the midst of the burning bush: "and he answered and said, But behold they will not believe me, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee." Stooping still lower in the accommodation of the divine conduct to the condition and circumstances of Moses and his captive brethren, God met this last objection by giving him power to "do such signs" as could not fail to convince his brethren of his divine commission. Yet so destitute was the mind of Moses of true ideas of the nature and character of God, that even this sensible demonstration of the power of the Being who addressed him, failed to win his confidence, and cause him willingly to obey the divine mandate: "and he said unto Jehovah, O my Lord! I am not a man of words, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." And Jehovah replied to him, "Who hath made man's mouth? or who maketh the dumb or deaf, or the seeing, or the blind? have not I, Jehovah? Now therefore go! and I will be with thy mouth and teach thee what thou shalt say." Moses had now exhausted his

objections and God had fully met him at every point; howbeit he still believed not; but, in the darkness of his soul, reluctated and refused to obey: "and he said, O my Lord! send, I pray thee, by the hand of him whom thou shouldest send. And the anger of Jehovah was kindled against Moses; and He said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee he will be glad in his heart. And thou shalt speak unto him, and put words into his mouth; and I will be with thy mouth and his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people; and he shall be to thee instead of a mouth, and thou shalt be to him instead of a God. And thou shalt take thy rod in thy hand, wherewith thou shalt do signs." But why is this divine appointment of Aaron to be instead of a mouth to Moses, and Moses to be instead of a God to Aaron, unless God designed that all the true knowledge which Moses had acquired in Egypt and Midian, should be essential to his qualifications as the leader and lawgiver and teacher to the chosen race; and as far as possible, preclude the necessity for immediate supernatural instructions? (230, 231.) For, surely, if God had purposed to dispense with all such qualifications in His human vicegerent to that race, and, by immediate supernatural revelations, to dictate all the laws, institutions, regulations and instructions which the chosen people were to receive, He would have dictated immediately to Aaron, and made him His own mouth and spokesman to the people, instead of making him the mouth and spokesman of Moses.

THE MOTIVE WHICH INDUCED MOSES TO LEAVE MIDIAN FOR EGYPT.
THE CONDITION AND CIRCUMSTANCES OF THE CHILDREN OF ISRAEL
WHEN MOSES CAME TO DELIVER THEM FROM BONDAGE.

239. The awful manifestation of divine power which, in accommodation to human understanding, the sacred record calls "*the anger of Jehovah*," was so terrible to Moses, that it effected that in him as a moral agent, which the more gentle measures of the Almighty had failed to accomplish. He dared no longer withstand the authority of such a God, but, as much as in fear as in confidence, yielded to the mandate which came to him at last, with the tremendous emphasis of deeply kindled anger; and thus he exhibited the moral demonstration that, as the *fear* of the blood-avenging wrath of Pharaoh was the most powerful element in the moral force which induced him to leave Egypt for Midian, so now, the *fear* of the wrath of the God whose mandatory voice came to him from the midst of the bush that "burned with fire and was not consumed," was the most powerful element in the moral force which induced him to leave Midian for Egypt. Nevertheless, it was at this moment of submission to God, that Moses began to exercise that faith of which Paul speaks in his epistle to the Hebrews (xi. 24—29), that trust in the God of his fathers, which, from this moment onward through his remaining days, always, in proportion to the perfectness of his obedience, became clearer and stronger, and more fully to him, "the substance of things hoped for, the evidence of things not seen;" and enabled him to "endure as seeing Him who is invisible."

240. But, while the great economy of divine providence was, through the integrity and efficiency of the laws which God had constitutionally established in the nature of things, working out the fulfilment of the divine purposes in the Egyptian and Midian education of Moses, the same great economy was also, in the same manner, working to the same end, in the preparation of the captive Hebrews for their deliverance from bondage by the hand of Moses. Just in proportion as they, through excessive sensuality and depravity, had sunk into deeper debasement of character, they had, from consequent necessity, sunk, with equal measure, into deeper degradation of condition, and the hand of oppression had borne proportionably more and more heavily and intolerably upon them, till the anguish of their afflictions so greatly exceeded the enjoyment of their depraved indulgences, that, they were compelled to contemplate the wretchedness of their situation, and, in the depth of their misery, to cry out for deliverance. But their cries went up from the midst of thick darkness. Jehovah was unknown to them, and they knew no object of worship, but the vile things which the Egyptians served; and on these they called in vain for succour. The most intelligent elders of the people, doubtless possessed some traditionary knowledge of the religion and theology of their ancient fathers; yet from constitutional necessity, the ideas which they derived from this knowledge, corresponded with the particular condition and circumstances of their own complex nature (64); and they had no true notions of the nature and character of God, nor even of the excellence of that deliverance which God was preparing for them. They desired to have their afflictions and oppressions removed from them, rather than to be themselves removed from the condition which made them subject to such oppressions and afflictions. But though they knew not Jehovah, they were known of Him. Darkly and idolatrously though their cries were uttered, still He heard them; and selfish and sordid as were their sorrows, still He knew them; and, as the common Father of the human family, He pitied them; and as the covenant God of the seed of Abraham, He purposed to deliver them from their bondage; and He saw that the severity of their afflictions was most effectually preparing them for their deliverance, by rendering them susceptible to an order of motives by which they, as moral agents, could be induced to leave Egypt. (80.)

THE THEOLOGICAL NOTIONS OF THE HEBREWS. MOTIVES PRESENTED TO THEM.

241. In due time therefore, Moses, according to divine commission, appeared in Egypt, and gathered the elders of Israel together. And Aaron, having been fully instructed by Moses, "spake all the words which Jehovah had spoken unto Moses, and did the signs in the sight of the people. And the people believed; and when they heard that Jehovah had visited the children of Israel, and that He had looked upon their afflictions, then they bowed their heads and worshipped." But what did they believe? and what, and how did they worship? It is entirely certain that they had no true ideas of the nature and

character of God, and of the relations between God and man. They had long worshipped the vile gods of Egypt, whom they, from conditional necessity, had vested with appetites and affections like their own (60); and they had long ceased to consider that they, as a separate race, had a tutelary God of their own; and they had no consciousness, nor any notion that a particular God, as the peculiar God of their ancestors, had visited them and looked upon their afflictions, until they were informed of it by Aaron; and when they heard Aaron's statement and saw his signs, they were convinced by his signs, that he was divinely commissioned; and, on account of the signs which he did, they received his testimony, and believed that there was a particular God by the name of Jehovah, who was the peculiar God of their ancestors, and who had visited them in their bondage, and looked with compassion on their afflictions. In coming to this belief, however, they underwent no change in their theological and religious notions; but entertained the same ideas of the nature and character of Jehovah, that they did of the gods of Egypt; and worshipped him in the same manner, and with the same sentiments:—they bowed their heads and prostrated themselves with reverential awe; hoping and expecting from what they heard, that Jehovah was about to bless them in a way and manner conformable to their own wishes and ideas of enjoyment and happiness. (240.)

242. In this abject state of the Hebrews, none but the lowest order of sensual motives could be brought efficiently to bear upon them, to induce them to leave Egypt with perfect freedom of choice and action. The highest motives which even Moses was prepared to receive for them from Jehovah, to be brought to bear upon them in due time, were that they should be delivered from their bondage and brought into the possession of a large and good land flowing with milk and honey. But the deeply depraved and debased slaves of Egypt, were not then prepared to be actuated by such motives. The good proposed was, in their estimation, too remote and uncertain, and lay beyond too many obstacles and privations; and therefore, Moses, as the vicerent of Jehovah, was under a constitutional necessity to adapt his measures to the condition and circumstances of their complex nature (177), and present such motives to them as would be effectual in leading them out of Egypt in the consciousness of moral freedom. Accordingly, he addressed himself to their strongest susceptibilities (63), and presented motives to them whose combined action was directed to associated religious instinct and animal sensibilities. In all the world, at that time, when any people publicly sacrificed to an object of worship, the service was always attended with every species of sensual indulgence and riotous excess; and in this manner both the Egyptians and the Egyptianised Hebrews sacrificed to the gods of Egypt. And now, as the only possible motive by which these abject Hebrews could be led out of Egypt in moral freedom, Moses proposed to them, that they should go three days' journey into the wilderness, and there sacrifice and hold a feast unto Jehovah the God of their fathers. This motive was adapted to their susceptibilities and made them willing to go. But, had they been permitted to go without any opposition from Pharaoh, it would in no measure have served to carry forward the divine purpose in their separation and distinctness as a race. (223.) They would certainly have

gone into the wilderness, and sacrificed in dark and idolatrous superstition, to a god which, in their ideas, would not have been different from the gods of Egypt; and they would certainly have given themselves up to riotous excess in eating and drinking and libidinousness and every other kind of sensual gratification; and then they would certainly have returned to Egypt, more deeply depraved and more extremely abject than when they went.

THE PHILOOPHY OF THE DIVINE CONDUCT IN RELATION TO THE HEBREWS AND EGYPTIANS. THE BLINDNES OF PHARAOH. THE TRIAL OF MOSES' FAITH.

243. In order, therefore, to the carrying forward of the divine purpose in their deliverance, it was necessary, in the first place, that the Hebrews should not only be willing to leave Egypt, but that they should actually leave, in such a condition and under such circumstances as would prepare them to be subsequently made willing to endure many and great and protracted hardships and privations, rather than to return to the place of their bondage and debasement; and in the second place, it was necessary that the measures employed for their deliverance, should be such as would afford them the strongest possible evidence which they were able to receive, that Jehovah the God of their fathers was greatly superior to the gods of Egypt which they had been accustomed to worship; and that he had commissioned Moses to be their guide and teacher. And, in order to these ends, it was necessary that Pharaoh, instead of suffering them to depart without any opposition, should not only refuse to let them go, but should subject them to the severest and most cruel hardships and oppressions; and finally, that Jehovah, in connection with the agency of Moses, should appear for their deliverance, by the most signal manifestations and terrible effects of his power. And to this grand issue, concurred all things pertaining to the conditions and circumstances of the Egyptians and Hebrews, and resulting from the integrity and efficiency of constitutional laws divinely established in the nature of things.

244. Accordingly, when Moses and Aaron "went in and told Pharaoh, Thus saith Jehovah the God [*'ēlōhē*] of Israel, Let my people go, that they may hold a feast unto me in the wilderness, Pharaoh said, Who is Jehovah, that I should obey his voice, to let Israel go? I know not Jehovah, neither will I let Israel go." Yet Pharaoh, who like Moses, "was learned in all the wisdom of the Egyptians," was very far in advance of the enslaved Hebrews, in intellectual knowledge of metaphysical theology and religion; and was perhaps, little, if any behind Moses himself, in accuracy of ideas concerning the divine nature and character, and the relations between God and man. But he had also been educated in the polytheism of the Egyptian schools (232), and believed in the existence of a multitude of tutelary gods:—and, with him, as with all others, in those times, the criterion by which the excellence of any god was determined, was the degree of protection and prosperity, and gratification which his votaries enjoyed. (226.) And as the Hebrews had, for several generations, been the abject and

despised slaves of the Egyptians, Pharaoh, from the condition and circumstances of his complex nature (177), necessarily regarded them as being too ignominious for the notice of any of the higher order of the gods; and as having no tutelary god of their own; or, if any, a very inferior, impotent, and despicable one. Consequently, when Moses and Aaron came before him as the legation of the tutelary God of the Hebrews, and said, Thus saith Jehovah, the 'ēlohē of Israel, Let my people go, that they may hold a feast unto me in the wilderness, Pharaoh very naturally said, "Who is Jehovah, that I should obey his voice to let Israel go? I know no God by the name of Jehovah, neither will I let Israel go." And it is evident that in the ideas of even Moses' mind, Jehovah differed little from the *wrathful, avenging, destroying* 'ēlohē of his ancestors (237): for he replied to Pharaoh through Aaron, The 'ēlohē of the Hebrews hath met us: let us go we pray thee, three days' journey into the desert, and sacrifice unto Jehovah our God, ['ēlohēnū], *lest he fall upon us with pestilence or with the sword.*

245. In such a state of things, it could not be otherwise than that this desire of the Hebrews to go out into the desert and slaughter animals, and eat and drink, and dance, and rejoice before their tutelary God Jehovah (for such is the true import of the Mosaic record), should be regarded by Pharaoh, as the offspring of idleness and sensuality: and therefore, it was perfectly natural, or, in other words, it was the necessary conditional result of the integrity and efficiency of divinely established constitutional laws of nature, that, Pharaoh should command the task-masters and officers of the people to "let the work be heavy upon them, that they should not be idle and listen to false words." And thus, by increasing the hardships and afflictions of the Hebrews, and thereby carrying forward their preparation to be made willing to leave Egypt and to remain out of it, Pharaoh, in effect prosecuted the divine purpose; with a very different purpose in his own mind. (152.) And as in this, and every subsequent instance of his refusing to let the people go, every thought and feeling and action of Pharaoh, was a determinate conditional result of the integrity and efficiency of constitutional laws divinely established in the nature of things, God, through this constitutional economy of nature, hardened Pharaoh's heart, and made him obstinate [*he'emādhtichā*, Exod. ix. 16], and in no other way. (See s. 59, 67, 68, 82, 88.)

246. In the condition and circumstances of the case, it was not more natural for Pharaoh to impose heavier burdens upon the Hebrews, in return for their petition to be permitted to go out into the desert and hold a feast to their God Jehovah, than it was for the Hebrews to feel deeply disappointed in the issue. When Moses and Aaron came to them with the glad tidings, that the God of their fathers had visited them in their bondage, and looked upon their afflictions, and had promised to deliver them out of the hands of their oppressors, they were elated with the idea that they were, by divine interposition, to be immediately relieved from their afflictions, and liberated from their subjection to their Egyptian masters, and made free to do as they pleased, and to indulge themselves as they chose: and, in their understanding of the matter, these results were to constitute the experimental proof that the tutelary God of their fathers had indeed visited them and

looked upon their afflictions, and taken them under His particular care. Consequently, when, instead of realizing their expectations, they found themselves subjected to more severe and cruel oppression, and learned that this increase of their oppression had been occasioned by the interference of Moses and Aaron professedly for their deliverance, they believed Moses and Aaron to be impostors, and regarded them with abhorrence; and "said unto them, Jehovah look upon you and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

247. Moses as little understood the philosophy of the divine conduct in this matter, as did his enslaved brethren; nor was he less deeply disappointed and distressed than they. He could not doubt that he had been divinely commissioned to do as he had done; but with his understanding of things, he could not help but doubt either the power or the veracity of the God who had sent him into Egypt; and, in the agony of his perplexity, he turned to Jehovah with the vehement expostulations of wounded generosity; saying, "Lord [*'ādhōnāy*], wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou begun to deliver thy people." Jehovah knew the darkness of Moses' understanding, and the benevolence of his heart; and with the forbearance of an infinitely merciful Father, graciously replied to him, "Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. I AM JEHOVAH! I appeared unto Abraham, unto Isaac and unto Jacob as *be'el shaddāy*—*a God of terrible, chastising, afflicting, avenging, destroying power* (237, 244), but by my name JEHOVAH I was not known to them.* And I have also established my covenant with them to give them the land of Canaan, the land of their pilgrimage wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the

* There is, in this passage of Scripture, an apparent, but not real contradiction to earlier portions of the Mosaic Record. For, in the Mosaic history of Abraham, Isaac and Jacob, God, by the name of Jehovah, is represented as speaking to those patriarchs; and they are represented as addressing him by that name. But, let it be remembered that no part of the Mosaic history of those patriarchs was written till after the particular revelation which we are now considering was made to Moses in Egypt; and as that history was subsequently written by him for the descendants of those patriarchs, as a chosen and a separate race, and as Moses had no other appellation by which to distinguish to the understanding of the Hebrews, the God of Abraham, Isaac and Jacob, from the *'elohim* or gods of the rest of the human family, he necessarily employed that appellation in his earliest history, and even put it into the mouths of their ancient fathers, in order to identify, in the mind of the children of Israel, the God who created all things, and the God who covenanted with those patriarchs, with the God who delivered them from bondage and spoke to them at Sinai. The divine intention in the particular revelation before us, however, was not so much to teach Moses what particular articulate sounds the patriarchs used to signify the God they worshipped, as to teach him what were the ideas or notions which they had of the divine nature and character, and of the relations between God and man. When I prepared the ninety-eighth section of this work for the press, twelve months ago, I entertained the commonly received opinion, that, Moses probably wrote the book of Genesis while he was keeping the flock of Jethro in Midian: but, subsequent developments of the intrinsic evidence in the history of Moses' life, have put it beyond a doubt in my mind, that he did not write any portion of the Pentateuch till after he had led the children of Israel to mount Sinai, and received from Jehovah all the instructions which were there given to him.

Egyptians keep in bondage; and I have remembered my covenant. Wherefore, say unto the children of Israel, I am Jehovah, and I will bring you out from the burdens of the Egyptians, and I will rid you of their bondage, and I will redeem you with an outstretched arm and with great judgments. And I will take you to me for a people and I will be to you a God [*lē'lohīm*]; and ye shall know that I am Jehovah your God [*'ēlohīm*], which bringeth you out from under the burdens of the Egyptians. And I will bring you into the land concerning which I did swear to give it to Abraham, to Isaac and to Jacob; and I will give it to you for a heritage. I AM JEHOVAH!"

248. With this renewed assurance from Jehovah, Moses returned, with strengthened confidence to his afflicted brethren, and related to them what the God of their fathers had spoken to him. But so greatly had they already been disappointed, and, as they believed, deceived by his promises, and so largely had his interference between them and Pharaoh occasioned an augmentation of their burdens and afflictions, that now, they could not give any credit to his testimony, nor even listen to his words: and he turned away from them, in that deep anguish of the soul, which is experienced only in those wounds which the true spirit of philanthropy receives from the rejecting hands of those whom it ardently desires and earnestly endeavours to bless. In this moment of discouragement and sadness, he was again divinely commanded to "go in and speak unto Pharaoh, that he let the children of Israel go out of his land." This was a heavy and soul-trying requisition; and he despondingly replied, "Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?" my own Hebrew brethren even in their degradation and wretchedness, regard me as an impostor and refuse to listen to me; how then can I, whose voice is not eloquent and whose words have no power, hope to be heard by the mighty king of Egypt, who despises my race and regards me as an idle and mischief-making vagrant? But Jehovah reassured and encouraged him and commanded him to go in and demand of Pharaoh, in the name of the God of Israel, that he let the people go; and, if Pharaoh required any evidence of his divine commission, to exhibit those signs which he had, in Midian, received power to do. And Moses and Aaron went in unto Pharaoh and did as Jehovah had commanded. According to the Mosaic record, however, the magicians of Egypt, being called together by Pharaoh, "did in like manner with their enchantments: but Aaron's rod swallowed up their rods." Now, whether these operations of the magicians were sheer illusions, or whether Jehovah, for purposes necessary to the grand issue, really turned their rods into serpents, the effect on the mind of Pharaoh, and even on the minds of Moses and Aaron, was precisely the same. To their understandings, the sign which Aaron did, and those which the magicians did, were equally real: and Pharaoh probably considered them all as equally the effects of magic, while Moses and Aaron regarded them all as equally the results of divine efficiency; and considered the whole transaction as virtually a competition between Jehovah the *'ēlohē* of Israel, and the *ēlohē* of the Egyptians: and such was the general result, that Moses and Aaron were convinced that Jehovah was, at least, in some

re, superior to the gods of the Egyptians, inasmuch as Aaron's allowed up the rods of the magicians; while Pharaoh did not see the evidence in the case, sufficiently forcible and conclusive to bring him in believing that a God, whose authority he was bound to obey, required him to let the Hebrews go into the desert and hold a sacrifice to Him; and thus his "heart was hardened" so that he refused to listen to the petition of Moses and Aaron. (See the close of s. 245.)

PLAGUES SENT UPON THE EGYPTIANS. THEIR EFFECTS UPON PHARAOH.

Still pursuing that course of conduct which was the best that the nature, condition and circumstances of things, was possible, to open the mind and heart of Moses in theological and religious truth; to prepare the Hebrews to be made willing to leave Egypt in accordance with the divine purpose; to establish the conviction in their minds that the God of Israel was very greatly superior to the gods of the Egyptians; that He had taken them under His immediate protection as His chosen people; that it was He who delivered them from their bondage, and that Moses was His servant, and was commissioned by Him to be their leader and teacher, Jehovah brought a succession of plagues upon the Egyptians, which as rapidly and efficiently as in the nature, condition and circumstances of things was possible, pressed forward to the great end.

At first, Pharaoh saw nothing in the events which convinced him that they were such demonstrations of the divine will as made it his duty to listen to the demands of Moses. But as the plagues became more and more severely afflicting, and the enchantments of the Egyptian magicians failed, Pharaoh began to believe that "the finger of God was in them;" yet he was not convinced that it was the finger of Jehovah, the tutelary 'ēlōhē of the Hebrews; and therefore, he still refused to let the people go; and bore upon them with a heavier and distressing hand. Accordingly, Jehovah so shaped His dispensations as to force conviction on the mind of Pharaoh, that the God who was afflicting the Egyptians was indeed the Protector of the Hebrews; as Moses foretold him, while the divine judgments fell heavily upon every part of Egypt and fearfully afflicted the Egyptians, the land of Goshen where the Hebrews dwelt, and all the children of Israel, received a signal exemption. Pharaoh could, therefore, no longer resist the conviction that the calamities which were falling upon the Egyptians were the dispensations of a God who had espoused the cause of the despised and despised Hebrews, and whose power was terribly efficient to punish and to destroy. But with this conviction, he was also deeply apprehensive that something more was in the purpose of such a God, than merely to bring the Hebrews to offer Him a sacrifice and hold a covenant to Him in the desert; and now, perhaps, for the first time, he began to tremble for the security of his hold upon the Hebrew slaves. He therefore desired, that the God of the Hebrews should be propitiated, if possible, without their leaving Egypt; and, accordingly he sent for Moses and Aaron, and said to them, "Go ye, sacrifice to your God in the desert."

And Moses said, It is not meet so to do, for we shall sacrifice the iniquity of the Egyptians to Jehovah our God, and will they not laugh at us if we do this before their eyes? We will go three days' journey

into the wilderness and sacrifice to Jehovah our God, as He shall command us. Pharaoh replied, I will let you go, that ye may sacrifice to Jehovah your God, in the wilderness, only ye shall not go very far away." No sooner, however, was this particular judgment removed, under which he was smarting when he made this promise, than his fear of losing his slaves became paramount to his fear of Jehovah, and he again refused to let the people go.

250. At every step in this wonderful development of the divine purpose, Moses became more and more confirmed in his confidence in Jehovah the God of his fathers, and commensurately more and more bold and peremptory in his demands before the Egyptian monarch. But he was too truly a philanthropist, not to desire most sincerely to save even the cruel oppressors of his brethren, as far as possible, from the destroying judgments that surely awaited them if they persisted in refusing to let go the people whom Jehovah had determined to deliver from their hands. He, therefore, no less benevolently than resolutely, continued to obtrude himself into the presence of Pharaoh and to assure him, in the name of Jehovah the God of the Hebrews, that if he did not let Israel go, judgments more terrible would succeed, till he "was made to know and confess that there was none like Jehovah in all the earth, and until, through his signal overthrow, the name of Jehovah should become known throughout the earth." Yet so great, in Pharaoh's estimation, was the evil of losing his two millions of slaves, that he pertinaciously held on to them with a more closely grasping and cruelly oppressive hand, till the predictions of Moses were so fearfully realised by him and his people, that he was made to confess that he had sinned, that Jehovah was just, and that he and his people were wicked; and to entreat Moses to intercede for him. But no sooner was the affliction removed than Pharaoh blindly persuaded himself that he had been too superstitious, and again determined not to let the Hebrews go. Closely following this determination, Moses came with the denunciation of another judgment. And now the Egyptians began to take sides against their king, "and the servants of Pharaoh said unto him, How long shall this man be a snare unto us? Let the men go that they may serve Jehovah their God; knowest thou not that Egypt is destroyed?" In this emergency Pharaoh proposed to Moses that the men should go into the desert and serve Jehovah, and that the little ones and flocks should remain behind. But Moses assured him that young and old, sons and daughters, flocks and herds, all must go, that they might hold a feast unto Jehovah. This excited the displeasure of Pharaoh, and Moses was driven from his presence. The judgment which followed, compelled the proud monarch to confess again, that he had sinned against Jehovah and against Moses, and to entreat Moses to intercede for him; but it did not make him willing to let Israel go; and another, and more terrible judgment soon ensued which convinced Pharaoh that it was time for something to be done to appease the indignation of such a God; and he called Moses and said, "Go ye with your little ones and serve Jehovah; but let your flocks and herds remain." Moses replied, "thou must give us also sacrifices and burnt offerings, that we may sacrifice unto Jehovah our God. Our cattle also shall go with us: there shall not a hoof be left behind; for thereof must we take to serve Jehovah our God;

and we know not with what we must serve Jehovah until we come thither." Pharaoh now clearly perceived that Moses, as the vicegerent of Jehovah, aimed at nothing less than the deliverance of the Hebrews from his hand; and, fearful as had been the judgments which he and his people had experienced, he was not yet prepared to consent to such a measure; and he again refused to let the people go.

THE PROGRESSIVE EDUCATION OF MOSES. THE GENERAL CONDITION AND CIRCUMSTANCES OF THINGS IN RELATION TO THE DELIVERANCE OF THE HEBREWS.

251. The grand issue was now near at hand. Never had Moses, under the training of divine providence, made such proficiency in the knowledge of theological and religious truth, as since he returned from Midian to Egypt. Much grossness and man-likeness still attached to his notions of the divine nature and character, and he still retained much of his deeply-rooted polytheism: but he was now fully established in the conviction, and bold in the confidence that Jehovah who had avowed himself the God of Abraham, of Issac and of Jacob, had promised to deliver the children of Israel from their bondage, and give them the land of Canaan for their inheritance, was the supreme God of heaven and earth, and fully able to do all that He had promised. The Hebrews, though too deeply depraved and too extremely abject to have any other than the grossest and most sensual notions of the divine nature and character, had witnessed nearly all the demonstrations that they could understand, of Jehovah's distinctness from, and superiority to the gods of Egypt: and the Egyptians had been too fearfully and too bitterly afflicted by the judgments of Jehovah, not to be convinced that the Hebrews had a tutelary God of terrible power: and not to desire most fervently, that His wrath should be turned away from them. The boldness and fidelity with which Moses had executed the commands of Jehovah, and the awful dispensations by which Jehovah had sustained the authority of Moses, had made "the man Moses very great in the land of Egypt," and impressed the Hebrews as deeply and clearly as human nature, in their condition and circumstances, could be impressed with the idea that Moses was divinely commissioned to instruct and guide them. The Hebrews were now ready and willing, according to their notions of the requisition (242, 245), to go out into the desert and hold a feast to Jehovah the God of their ancestors: and the Egyptian people were ready and willing to afford them any facility, to lend them any decorations and grant them any favour, by which that service could be hastened on and rendered most acceptable, which was to appease the anger of the God who had so grievously afflicted them. But Pharaoh was not yet willing to emancipate his slaves; nor were those slaves, with all the oppressive burdens under which they groaned, yet willing to be permanently separated from the sensual indulgences and enjoyments of Egypt, and prepared to enter upon that course of privation and discipline which awaited them in the desert. It was therefore necessary that measures should yet be taken, not only by which

Pharaoh should, in the moment of direful affliction, be made willing to let the people go; but also, by which the greatest possible moral obstacles should be placed in the way of their return to Egypt. And precisely such measures were in the divine purpose, and ready to be put in execution. But first, divine benevolence directed Moses to warn Pharaoh of the coming evil, and afford him an opportunity to avert it, by obeying the command of Jehovah. The infatuated monarch, conscious that he had often violated his promise, and that he had now no reasonable excuse for not complying with Moses' demand, and yet, being determined that nothing should induce him to emancipate his slaves, could no longer endure the presence of one who had been to him the prophet of so much evil; and in the moment of exasperation, said to Moses, "Get thee from me! take heed to thyself; see my face no more! for in the day thou seest my face thou shalt die!" Moses replied in the awful accents of prophetic denunciation, "Thou hast spoken well! I will see thy face again no more! And he went out from Pharaoh in great anger." He then proceeded according to divine instructions, to call the elders of Israel together, and to teach them how to prepare themselves and the people for the service of Jehovah in the desert, and how to make ready for the wonderful deliverance which the God of their fathers was about to work for them by destroying, at the mid-hour of a single night, "all the first-born in the land of Egypt; from the first-born of Pharaoh that sat upon his throne, to the first-born of the maid-servant that was behind the mill; and all the first-born of beasts."

252. The universal belief and custom of the times, required that, in order to render their service to the object of their worship, in the highest degree acceptable and propitiatory, the worshippers, when they held their religious feasts and danced before their '*ʾēlōhīm*, must be as richly and splendidly decorated as possible: but the Hebrews had been too long under oppressive and cruel bondage to possess means of their own for such personal decorations; and they were therefore instructed to borrow them of the Egyptians, who, as we have seen (251), were too earnestly desirous that the '*ʾēlōhē* of the Hebrews should be propitiated, not to be willing to lend the worshippers every means in their power by which the service might, most surely, be rendered effectual. Still prosecuting his divine instructions, Moses directed the Hebrews to take, every man a lamb, according to the house of his fathers, a lamb for a house, and on the evening of the night in which the first-born of the Egyptians were to be cut off, to kill the lamb, and receive its blood into a vessel, and to take a bunch of hyssop and dip it in the blood, and with it, strike the lintel and the two side-posts of the door of every house in which they should eat; and to eat with unleavened bread and bitter herbs, the flesh of the victim roasted with fire: "and none of you," said Moses, "shall go out at the door of this house until morning. For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and on the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come into your house to smite you," "And the children of Israel went away and did as Jehovah had commanded Moses and Aaron."

WHY GOD COMMANDED THE HEBREWS TO BORROW THE JEWELS OF THE
EGYPTIANS AND TO EAT THE FLESH OF THE PASCHAL LAMB.

253. But how shall this command to the Hebrews, to borrow of their Egyptian neighbours, "jewels of silver and jewels of gold," be reconciled to the attribute of righteousness in the divine character? and the command to eat the flesh of the lamb, be made to harmonize with the doctrine that flesh-eating is not compatible with the highest and best condition of human nature? (185.) We know with entire certainty, that if this part of the Mosaic Record is a genuine portion of the Inspired Word, the whole of the divine conduct and administration which it represents, was a necessary accommodation to the condition and circumstances of the extremely depraved and debased and heathenish children of Israel. (66.) For we know with entire certainty, that, their notions concerning the efficacy of personal decorations, in propitiating the object of their worship (252), and the idea of Jehovah's *coming down* to smite the Egyptians, and *seeing the blood* upon the lintels and side-posts of the doors of the Hebrews' houses, and passing over them, is utterly incompatible with the true nature and character of God. (209.) Jehovah knew that, after all the divine manifestations which they had witnessed, and with all the impressions which those manifestations had made upon their minds; and after all the afflictions and cruelties which they had experienced in their bondage, the Hebrews still entertained much the same ideas of the 'ēlōhē of their fathers that they did of the 'ēlōhē of the Egyptians; and had no anticipations of any good which was to result from their expected deliverance, except that which consisted in being liberated from the burdens imposed upon them by their task-masters, and having entire liberty to do what they pleased and indulge themselves as they chose (246); and He knew that they would, therefore, no sooner enter upon their pilgrimage to mount Horeb, than they would experience those disappointments to their selfish and sensual expectations, which would cause them wholly to forget, or extremely to depreciate the moral force which had induced them to leave Egypt, and cause them to remember, so exclusively and so lustfully, the sensual enjoyments and sordid comforts which they had left behind, that they would, with certainty, return to their bondage and degradation unless measures still more effectual were taken to prevent such a result. (242.)

254. It is therefore philosophically certain that the entire amount of moral force employed in leading the Hebrews out of Egypt, was essential to the fulfilment of the divine purpose; and hence, it is perfectly certain, that their possession of those jewels was a necessary make-weight in that amount. The universal belief and custom of the times (252), requiring that all religious worshippers should decorate their persons as richly and splendidly as possible when they feasted and danced and rejoiced before their 'ēlōhīm, in order to render their service in the highest degree acceptable and propitiatory, the Hebrews necessarily felt that, without such decorations, their service would be rather abominable than acceptable; and therefore, they regarded the means of such decorations as exceedingly desirable, if not as indispensably requisite; and, consequently, Moses, in accordance with divine

instructions, directed them to borrow of their Egyptian neighbours, "jewels of silver and jewels of gold." And it is perfectly evident that the Hebrews did borrow them in good faith; for, whatever were Moses' expectations and Pharaoh's apprehensions, it is certain that the mass of the Hebrew people had no idea of anything more than that they were to go three days' journey into the desert, and there hold a feast to Jehovah the God of their fathers (242), and then come back to Egypt, and find that Jehovah, in return for their service, had softened the heart of Pharaoh, and the hearts of their task-masters, and thus wholly relieved them from their oppressions and burdens, and made them free to do as they pleased and to enjoy themselves as they chose. (246.) And the Egyptian people, as we have seen (251), entertained much the same notions; and readily and freely lent the Hebrews their jewels in order that the contemplated religious service in the desert, should more surely propitiate Jehovah, and avert His wrath from themselves. The supposition that the Hebrews in obedience to a divine command, borrowed the jewels of the Egyptians, with a clear understanding that they were never to return to Egypt, is utterly incompatible with the moral attributes of Jehovah, with the facts and philosophy of the case, and with the whole subsequent history of that generation of the chosen race. Nor, in case of such an understanding on the part of the Hebrews, would the fact that they had long served the Egyptians without requital, in any measures extenuate the wickedness of the act; for deception and falsehood and theft would, none the less, be virtually involved; and these, in no conditions and circumstances, can Jehovah command or sanction.

255. But Jehovah was dealing with the Hebrews as moral agents; and He perfectly knew what were the necessary and best possible measures, consistent with their moral freedom, by which they could be led out of Egypt and prevented from returning:—and He knew that the efficiency of all the moral force which could be accumulated upon them, anterior to their leaving Egypt, would be exhausted before they reached mount Horeb; and that they certainly would return, unless subsequent events exerted a new moral force upon them to induce them to continue on their journey:—and He knew that, it was therefore, not only necessary that they should be made willing to leave Egypt, and that Pharaoh should, in the moment of terrible affliction, be made to consent to their going, but that, after they had departed, Pharaoh should be induced to pursue them with such demonstrations of hostility, as would, in effect, drive them beyond the Red Sea, and make them afraid to go back to Egypt; and to these results the transactions between the Hebrews and Egyptians, in relation to the jewels, was greatly subservient. Indeed, the certainty that God always does the best that in the nature of things is possible (99), renders it certain that this transaction was not only the best that the nature, condition and circumstances of things would admit of, but indispensably necessary to the fulfilment of the divine purposes of benevolence. (223.) And surely, Jehovah had as perfect a right to take away the jewels of the Egyptians as He had to destroy their first-born; and He had no right to do either because He was the almighty Maker of all things, but solely, because the greatest universal good required it.

256. Again, Jehovah knew that if the Hebrews were actually led out of Egypt in moral freedom, and effectually prevented from returning, their deeply depraved sensuality, and consequently strong tendency to gross idolatry (51), would soon efface from their memory all that had been done by Him, to deliver them from the hand of Pharaoh; and the whole moral force of their deliverance would be utterly lost to all succeeding generations of the chosen race, unless some institution was established in connection with that event by which the remembrance of it should be perpetuated. The Hebrews were, therefore, divinely instructed (252), to take every man a lamb, according to the house of their fathers, a lamb for a house, and, on the evening of the night in which the first-born of the Egyptians were to be slain, to kill the lamb, and to put some of its blood upon the lintel and side-posts of their doors, not, in reality, that Jehovah might know in what houses the children of Israel were, but that they might know and remember for ever, that the awful event of that night was a special discriminating judgment of Jehovah for their deliverance. And that this remembrance might be kept alive and perpetuated through all succeeding generations of the chosen race, to the end of that economy for which that race was separated from the rest of the human family (223), they were instructed to roast the flesh of the victim with fire, and to "eat it with unleavened bread and bitter herbs;" and commanded to "observe this thing for an ordinance to them and to their children for ever:" "and it shall come to pass," said Moses, "when ye be come to the land which Jehovah will give you, according as he hath promised, that ye shall keep this service; and when your children shall say unto you, What mean ye by this service? ye shall say, It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses."

257. But, it may still be demanded why the eating of the flesh of the victim was divinely ordered in this institution, if flesh-eating is not compatible with the highest and best condition of human nature? I reply that, the sacrificing of an animal in propitiatory service to the 'Ēlōhīm, and the eating of a portion of the flesh of the victim by the worshippers, did not originate in positive, divine appointment, but they were necessary conditional results of the integrity and efficiency of constitutional laws divinely established in the nature of things (199, *et seq.*); and as such, were now employed by Jehovah in necessary conformity to the universal faith and custom of the times, and in requisite accommodation to the moral susceptibilities of the children of Israel. The whole institution, in all its features and elements, was adapted to the state of those to whom it was given, and to the end which it was designed to accomplish through their free moral action (253); and was, in every respect, the very best which the nature condition and circumstances of things admitted of, consistently with the moral freedom of the recipients, and with the carrying forward of the divine purposes through their moral agency. The eating of the flesh of the victim was the necessary element by which the institution was connected with the sensual enjoyments of the recipients, and its perpetual observance, thereby, in the highest possible degree secured: and all the elements in this institution, evince that estrangement of the recipients from God,

which rendered a Mediator between them and God necessary (200): and therefore, while it was the best possible measure which could be adopted to perpetuate, through the successive generations of the separate race, the remembrance of the event with which it was originally associated, it was also best fitted to typify the great sacrifice which, in the fulness of time, should be made for the sins of the world. (224.)

THE DELIVERANCE OF THE HEBREWS. THE REASON WHY THEY DID NOT GO DIRECTLY TO THE PROMISED LAND.

258. The lamb having been slain, and its blood put upon the lintels and side-posts of the doors, and the supper of the passover eaten, according to divine instructions, all things were now prepared for the grand issue; "and it came to pass that, at midnight, Jehovah smote all the first-born in the land of Egypt; and Pharaoh and all his servants and all the Egyptians rose up in the night: and there was a great cry in Egypt, for there was not a house where there was not one dead." In this moment of terrible affliction, Pharaoh was convinced that the God of the Hebrews must be propitiated, or he and his people must be utterly destroyed: "and he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve Jehovah, as ye have said. Also take your flocks and your herds as ye have said, and be gone: and bless me also. And the Egyptians were urgent upon the people that they might send them out of the land in haste; for they said, We be all dead men. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment."

259. Such was the divine administration by which the Hebrews were made willing and free to leave Egypt; and had they understood the divine purpose in their deliverance (223), and been capable of being led, in moral freedom, directly to the promised land, by any motives consistent with the fulfilment of that purpose, they might soon have reached and possessed that land. But they were so deeply depraved, so thoroughly sensual, and so incorrigibly perverse that such a course was morally impossible (253); and therefore, "when Pharaoh had let the people go, God led them not through the way of the land of the Philistines, although that was near; for God said (165), Lest peradventure the people repent when they see war, and they return to Egypt. But God led the people about through the way of the wilderness of the Red Sea." (Exod. xiii. 17.) And still further accommodating the divine conduct and manifestations to the condition and circumstances of their complex nature (177), in order to bring to bear upon them the greatest possible moral force, to make them willing to continue on their journey, "Jehovah went before them by day in a pillar of a cloud, to lead them the way; and by night, in a pillar of fire, to give them light, to go by day and night."

260. In the mean time, Pharaoh having recovered from the consternation and anguish caused by the appalling judgment which, for the moment, made him willing to let the people go, and having been informed that they had actually fled, and carried with them an immense

unt of the wealth of his subjects, in the jewels and raiment which had borrowed, repented that he had suffered them to depart; and ily pursued them with a powerful army, and overtook them encamp- by the Red Sea. And, no sooner did the children of Israel behold Egyptians in pursuit of them, than, forgetting all the divine rpositions and manifestations which they had witnessed in Egypt, hat Jehovah had done for them, and all that He had promised them, wholly disregarded the visible evidence of His protecting presence e pillar of a cloud by day, and in the pillar of fire by night, they themselves up to utter distrust and cowardice, and heaped their llanimous and base reproaches upon Moses for having brought them such a situation. "Because there were no graves in Egypt," they, "hast thou taken us away to die in the wilderness? Where- hast thou dealt thus with us, to carry us forth out of Egypt? Is this the word that we did tell thee in Egypt, saying, Let us alone we may serve the Egyptians? For it had been better for us to e the Egyptians, than that we should die in the wilderness."

11. Moses, whose confidence in Jehovah as the tutelary 'ēlōhīm of Hebrews, was now fully established, "said to the people, Fear ye stand still and see the salvation of Jehovah, which he will show to-day; for the Egyptians whom ye have seen to-day, ye shall no more for ever. Jehovah shall fight for you and ye shall hold peace." In the prosecution of His great purpose of benevolence), Jehovah again appeared for their deliverance, and opened a for them through the Red Sea and caused that sea to swallow up their nies in their sight; and thus afforded them another and more ble demonstration that the 'ēlōhīm who had delivered them from : bondage, was greatly superior to the 'ēlōhīm of Egypt, and able otect and deliver them in all emergencies.

12. For the passing moment, while the awful spectacle was before : eyes, and the impression was yet powerful in their minds, "the le feared Jehovah, and believed Jehovah and his servant Moses." what was the character of their fear and their belief? They feared believed Jehovah as *ēl shāddāi*—the almighty Destroyer—the ble Avenger. (247.) And that such were the theological notions h Moses himself still entertained, is fully evident from the song h he composed himself and sung on the fearful occasion: "I will sing ehovah, for he hath triumphed gloriously. The horse and his rider he thrown into the sea. Jehovah is my strength and song; and s become my deliverance. He is my 'ēlōhīm, and I will prepare a habitation; my fathers' 'ēlōhīm, and I will exalt him. Jehovah man of war. [*mil'hāmāh—a devourer—a destroyer.*] Jehovah is name! Pharaoh's chariots and his hosts hath he cast into the " &c. "Thy right hand, O Jehovah, has become glorious in power. right hand, O Jehovah, hath dashed in pieces the enemy," &c. ho is like unto thee, O Jehovah, among the 'ēlōhīm?" "Jehovah l reign for ever and ever!" &c. The whole idea of the song is Jehovah, the 'ēlōhīm of Israel, had gloriously signalized himself e the 'ēlōhīm of Egypt, and all other 'ēlōhīm, by the great power : which he had destroyed the Egyptian hosts, and delivered his en people from their enemies.

263. Notwithstanding all the fear and belief, therefore, with which their minds were inspired by seeing "the great work that Jehovah did upon the Egyptians," the awful scene where they had witnessed and acknowledged such a terrible interposition of divine power in their behalf, had been left but three days behind, before they again broke out in murmurs and reproaches against Moses, because "the waters were bitter." Jehovah, ever true to his own great purpose, accommodated his conduct to the perverseness of "a stiff-necked people," and instructed Moses how to remove the cause of their complaint: and then "he made for them a statute and an ordinance; and there he proved them, and said, If ye will diligently hearken to the voice of Jehovah, your 'ēlōhīm, and will do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of the diseases upon you, which I have brought upon the Egyptians; for I am Jehovah that healeth you."

THE HYGIENIC COVENANT. THE INCORRIGIBLE PERVERSENESS OF THE PEOPLE. MANNA GIVEN.

264. Here again let it be observed that in proposing this special covenant to the children of Israel, the only motives to obedience which Jehovah presented to them, were of a temporal nature and such as related to their human existence and bodily sensibilities and affections; because such only could be apprehended and appreciated by them; and because the nature of the covenant itself rendered the motives presented specially appropriate. The Egyptians, like all other portions of the human family, indulged themselves in such dietetic and other habits as were most gratifying to their depraved appetites and propensities; and the natural and necessary consequences were that they were afflicted with diseases, and a large portion of them died in early life. The Hebrews had become as deeply depraved, and as thoroughly sensual as the Egyptians, and regarded the indulgence of their appetites, in eating and drinking savory things, as among the highest and most desirable enjoyments of life. But they had now nesciently entered upon a long wandering journey through a dry and barren desert where they must necessarily suffer many and severe privations, and particularly in relation to sensual enjoyments: and such was the character of the climate of the country through which they journeyed and to which they went, that these privations were hardly more necessary from the want of the means of indulgence, than they were for the preservation of health. Jehovah, therefore, knowing the ruling power of their sensuality, and the privations to which they must be subjected, and which were necessary for their good, took the earliest opportunity in which occasion served, to purpose a special covenant with them in relation to this particular matter. They had departed from the Red Sea and journeyed "three days into the wilderness and found no water. And when they came to Marah, they could not drink the waters of Marah, for they were bitter:" and instead of confidently trusting in Jehovah and patiently enduring their trials, they broke out in turbulent murmurs against Moses. But as water was necessary to their existence, and not merely a preferred means of sensual enjoy-

ment, Jehovah, without administering any rebuke, removed the cause of their complaint ; and then, with special reference to the dietetic and other hygienic regulations which he was about to establish for them as a chosen and separate people, he said, " If ye will diligently hearken to the voice of Jehovah, your 'ēlōhīm, and will do that which is right in his sight, and will give ear to his commandments and keep all his statutes, I will put none of the diseases upon you, which I have brought upon the Egyptians." The promise was not absolute, but conditional ; and founded on the relations between cause and effect as determined by the constitutional laws of Nature. Jehovah promised them health on condition that they obeyed the laws of health : and on this condition alone does he promise health to any of his animated creatures.

265. Yet gracious as Jehovah was in this new demonstration of his protecting care and faithfulness and goodness to the Hebrews, the interposition failed to secure their fidelity to him : for it was but a very short time afterward, when " the whole congregation of the children of Israel broke out again, in murmurs against Moses and Aaron, in the wilderness, and said unto them, Would to 'ēlōhīm we had died by the hand of Jehovah, in the land of Egypt when we sat by the flesh-pots, and when we did eat bread to the full : for ye have brought us forth into the wilderness, to kill this whole assembly with hunger." The people who had been ground down by the iron-hand of relentless oppression in Egypt, till their cries of distress had risen up to heaven—the people who had witnessed all the plagues which Jehovah had sent upon the Egyptians for their sake—who had seen all the first-born in Egypt slain in one night for their deliverance, and heard the wild and terrific lament of the bereaved, rise in horrid wailing from every house—the people who received from Jehovah repeated assurances that they should not only be delivered from the hands of their oppressors, but should be led into, and take possession of a pleasant and fruitful country, and become a free and happy and great and powerful nation—the people who had once and again, since their departure from Egypt, experienced the interposition of divine power, to rescue them from imminent danger, and to supply their wants—even this people, because they could not in the moment of hunger, be indulged in all the good things to eat for which they lusted, with an intellectual and moral imbecility indicating an elevation little superior to the brutes, basely uttered the impious wish that they had died by the hand of Jehovah, in the land of Egypt when they sat by the flesh-pots and filled themselves with food, rather than to be brought into the condition in which they were placed ! Surely, every jot of the moral machinery, every tittle of the moral force—even to the borrowing of the jewels of the Egyptians—which Jehovah employed to make this deeply depraved and shockingly debased people willing to leave their Egyptian degradation, and to prevent their returning to it, was, in the nature, condition and circumstances of things, indispensably necessary. (254.)

266. Taking occasion of this very perverseness of the people, Jehovah, in accommodating mercy and in necessary judgment, met their wants in a manner adapted to fix the deepest and most permanent conviction possible in their minds, that the 'ēlōhīm who had announced himself to them as Jehovah, the 'ēlōhīm of their fathers and their own 'ēlōhīm, and

who had, with such mighty signs and wonders, delivered them from the hand of Pharaoh, and brought them out of Egypt, and led them thus far on their journey, and promised them a large and good land flowing with milk and honey, for their inheritance, was infinitely superior to all other 'ēlōhim which men worshipped; and was abundantly able at all times to protect them and to supply their wants, and to fulfil all his promises; and also that Moses was His vicegerent, commissioned and clothed with authority by Him, to be their leader and teacher and lawgiver; and that all their complaints against Moses, and all their resistance to his authority, were in reality murmurs and rebellions against Jehovah, and would be regarded and treated as such by Him. "And Jehovah said unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, *that I may prove them whether they will walk in my law or no.*" "And Moses and Aaron said unto all the children of Israel, At even, then shall ye know that Jehovah hath brought you out of the land of Egypt. And in the morning, then ye shall see the glory of Jehovah; for that he heareth your murmurings against Jehovah: and what are we, that ye murmur against us? And Moses said, This shall be when Jehovah shall give you in the evening, flesh to eat, and in the morning, bread to the full: for that Jehovah heareth your murmurings which ye murmur against him: and what are we? Your murmurings are not against us, but against Jehovah." "And the whole congregation of the children of Israel looked toward the wilderness, and behold, the glory of Jehovah appeared in the cloud. And Jehovah spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying At even ye shall eat flesh, and in the morning ye shall be filled with bread; *and ye shall know that I am Jehovah your 'ēlōhim.*"

267. Hardly had Jehovah met this want, and hushed their murmurs in this signal manner, ere the people, even with a standing miracle before their eyes, because they were not supplied with water just at the instant when they thirsted for it, broke out again in wrathful and seditious "murmurs against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt, to kill us, and our children, and our cattle with thirst?" "And they did chide with Moses, and tempted Jehovah, saying, Is Jehovah among us or not?" "And Moses cried unto Jehovah, saying, What shall I do with this people? they be almost ready to stone me." The rock of Horeb is, by the miraculous exercise of divine power, made to pour from its bosom a living stream of water to satisfy their want, and to constitute yet another moral force to draw this perverse people, in the consciousness of moral freedom, from their gross idolatry, and sensuality and wickedness, to the service of Jehovah, and, for this purpose, to establish their confidence in Moses as the vicegerent of Jehovah.

THE HEBREWS AT MOUNT SINAI. THE DIVINE MANIFESTATIONS, AND ENUNCIATIONS ON THE MOUNT, AND THE EFFECTS UPON THE PEOPLE. THEIR WORSHIP OF THE MOLTEN CALF.

268. "In the third month when the children of Israel were gone

out of the land of Egypt, the same day, came they to the wilderness of Sinai," where Moses was divinely instructed to say to them, have seen what I did unto the Egyptians, and how I bare you on eagle's wings and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people (for the whole earth is mine); and ye shall be unto me a kingdom of priests, and a holy nation." "And all the people answered together and said, All that Jehovah hath spoken we will do."

3. A momentous crisis in the affairs of the chosen people had now arrived. They had been taken from their bondage in Egypt, and were about to mount Sinai in the wilderness, to enter into a covenant with Jehovah their 'ēlōhim, which was to affect the destiny, not only of the covenanted generation, but of their posterity for ever, and of the whole human family through their posterity: and whatever might be the great principles which the divine mind might embody in the forms and features of that covenant, those forms and features themselves must necessarily be determined by the condition and circumstances of the complex nature of the covenanting generation (66, 177): such were the condition and circumstances of things, that it was necessary that the covenant should be propounded on the part of Jehovah, and accepted on the part of the people, through the mediatorial office of Moses: and therefore, it was of the first importance that the presence of the people in Moses as the vicegerent of Jehovah, should be fully and firmly established as possible. Moses had been up into mount Sinai, and had been divinely instructed to say to the children of Israel concerning the covenant into which they were about to enter, thus saith Jehovah, If ye will obey my voice indeed, and keep my commandments, then ye shall be a peculiar treasure unto me above all people; ye shall be unto me a kingdom of priests and a holy nation." And the people had answered together, and said, "All that Jehovah hath spoken we will do." But Jehovah knew that they were utterly ignorant of themselves in relation to what they had promised, and that in the moment of temptation or lust, their promise would be forgotten, or lightly disregarded by them; and therefore, in order still farther to engage them to receive the mediatorial office of Moses, and be thereby, to the greatest possible degree, consistent with their moral freedom, delivered from idolatry and transgression, and made willingly and truly faithful to worship and serve Him, He determined by the exercise of the most powerful and efficacious means, in the nature, condition and circumstances of things possible, to produce the strongest possible conviction in their minds, that Moses was truly His servant, and His messenger and vicegerent, fully commissioned and authorized by Him as their leader, and teacher, and lawgiver, and to perform all the duties of his vicegerency in the name of Jehovah the 'ēlōhim of Israel. Accordingly, having through Moses commanded the people to assemble and prepare themselves for His presence, He virtually descended amidst clouds of darkness, and terrible thunders and lightnings, upon mount Sinai, and there, in the hearing of all the people, as with "the voice of a trumpet sounding loud," uttered in tremendous accents, those fundamental laws in His moral government,

Which correspond with the constitutional laws in the nature of man, and in the true relations which man sustains to his Creator, and to his fellow man, and which are, therefore, as extensive and permanent in their bearing and validity, as the existence of the human species. Hardly had the tremendous voice begun its solemn enunciations, however, before the people were so overwhelmed with fear, that they fled in consternation from the mount, and in the vehement paroxysm of their terror, entreatingly said to Moses, "Let not 'ēlōhīm speak with us lest we die! but speak thou with us and we will hear and obey." And Moses said unto the people, "Fear not; for 'ēlōhīm is come to prove you, and that His fear may be before your faces that ye sin not."

270. Now then, what, consistent with the nature, condition and circumstances of things (177), could be done more than had been done to plant a deep and living conviction in the minds of the children of Israel, that they had been divinely delivered from their oppressive bondage, and brought from Egypt to mount Sinai?—that the 'ēlōhīm who had by such signal exercises of his power, delivered and protected them, was not the 'ēlōhīm of the Egyptians, nor the 'ēlōhīm of any of the surrounding nations; but Jehovah, the 'ēlōhīm of their fathers? that Jehovah was immeasurably superior to all other 'ēlōhīm? that he had taken them to Himself as a separate and peculiar people, and promised to keep them and bless them, if they would listen to His commandments, and obey His statutes which He gave them by the hand of Moses? and that Moses was His vicegerent in whom He had put His name, and whom He had clothed with full authority to lead them, to instruct them, to give them laws and to govern them in the name of Jehovah the 'ēlōhīm of Israel? (230.) Every manifestation of divine power and majesty which they could appreciate, and which could throw a moral influence over them, had been witnessed by them; they had repeatedly experienced the direct interposition of divine power for their deliverance, and for the supply of their wants; they had seen the terrible visitations of divine judgments on others, expressly for their sins; they had often received assurances of divine favour, and protection, and beneficence, if they would be obedient to the instructions which were given them by the hand of Moses: and they had in every instance of divine interposition, been assured that the 'ēlōhīm who did these things for them, was not the 'ēlōhīm which the Egyptians worshipped, not the 'ēlōhīm worshipped by any of the nations of the earth; but Jehovah, the 'ēlōhīm of their fathers, and their own 'ēlōhīm: and at last, they had witnessed the most terrific manifestations of the divine presence on mount Sinai, and with consternation, heard from amidst the thunders and lightnings, and thick darkness, the tremendous voice that said, "I am Jehovah, your 'ēlōhīm, which brought you out of the land of Egypt, out of the house of bondage. Ye shall have no other 'ēlōhīm before me! Ye shall not make unto you any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Ye shall not bow down to them nor serve them." And so great was their terror when they saw and heard these things, that they "removed and stood afar off, and said unto Moses, Speak thou with us and we will hear: but let not 'ēlōhīm speak with us lest we die." Yet, notwith-

standing all these manifestations and revelations, and prohibitions on the part of Jehovah, and all these terrors and promises on the part of the Hebrews, hardly had the lightnings of Sinai ceased to flash on their eyes, and its thunders to peal on their ears, before this miserably degraded and wretchedly perverse people, while Moses was waiting upon Jehovah in their behalf, "gathered themselves together unto Aaron, and said unto him, Up! make us 'ēlōhīm which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." "And they broke off the golden earrings which were in their ears, and brought them unto Aaron," and he took them and made for the people a molten calf, which they worshipped in the blindest and basest idolatry; saying, "These be thy 'ēlōhīm, O Israel, which brought thee up out of the land of Egypt." "And they rose up early on the morrow, and offered burnt-offerings and brought peace offerings; and the people sat down to eat and to drink and rose up to [*letsā'hek**] laugh, shout, sing, dance, sport and wanton in unrestrained lasciviousness and ebriety. (242, 245.)

THE CONDUCT OF THE HEBREWS IN WORSHIPPING THE MOLTEN CALF, EXPLAINED.

271. The solemn and important questions which here urge themselves upon us, are these; How was it morally possible for the Hebrews, in such circumstances, to be guilty of such idolatry and sensuality? and why did God suffer them to perpetrate such wickedness? The only accurate solution of these questions is to be found in the principles and reasonings which have been presented in the preceding part of this work, and some of which, it is necessary that I should now concisely recapitulate. We have seen (52 *et seq.*) that God has constitutionally implanted in the nature of man a religious instinct, which begets in him the religious sentiment, and incites him to acknowledge a superior Being—an object of worship; and in some way or another, to worship that object. But that instinct has, in itself, no power to determine what is the true object of worship. For this, it depends entirely on the understanding. Whatever the understanding, when acting under the influence of the religious instinct, fully determines to be the true object of worship, this instinct necessarily receives as the true object, and prompts the soul to acknowledge and worship as such. And we have seen (56) that such are the relations which man's intellectual, and moral, and religious powers, hold to his animal nature (42, *et seq.*) that from constitutional necessity, his inability to perceive and understand and conform to theological and religious truth, is in exact proportion to the depravity of his animal sensibilities and appetites, the enormity of his sensuality and the want of the true development of his intellectual,

* *letsā'hek*. "A word of ominous import, implying not only such sports as singing, dancing and merry-making in general, but in some cases also, a species of conduct which the epithet *wanton* as correctly defines as any term which we deem it proper to employ. Compare the use of the same original word rendered mock, Gen. xxxix. 14. Compare also, Num. xxv. 1, 2."—*Bush's Notes*.

moral and religious nature. And consequently (60), the object of man's worship, as understood by him, always necessarily corresponds with the condition and circumstances of his own complex nature. (177.) If man himself is little more than an animal, the object of his worship must possess the bodily form of a man or beast, or of some other visible thing, and be imbued with appetites and lusts and passions, and be actuated by motives, and seek enjoyments like his own: hence, *as man, so his God*. (61.) Therefore (65), if God were at any time to speak from the heavens in tones which could be distinctly heard by every inhabitant of the earth, and, in the native tongue of every man, proclaim His own nature, and character, and purposes, and requirements, yet however full and explicit His revelations, however specific His precept, however definite His commandments, all would serve in no degree to bring mankind immediately to a unity of idea, and of sentiment in theology and religion; but would, from constitutional and conditional necessity (67), serve only to confirm each individual in those theological notions and religious sentiments which he before possessed, in accordance with the condition and circumstances of his own complex nature. (177.) The idolator of the lowest grade, could not possibly understand anything from the language, which he had not already attributed to the object of his worship, and included in the system of his religion. (65.) And hence the law of constitutional necessity (66), that, divine manifestations and revelations, as understood by man, always correspond with the cotemporaneous condition and circumstances of man's complex nature (60); and therefore, in effect, God always necessarily adapts his manifestations and revelations to the cotemporaneous condition and circumstances of man's complex nature. (91.) And consequently (176), we know with all possible certainty, that the real state of man, as to the condition and circumstances of his complex nature, always accurately indicates the character of the cotemporaneous revelations and dispensations of God, as understood by man: or the degree in which the divine manifestations are accommodated to the state of man. And so of the converse: we know with utmost certainty, that the character of the divine manifestations, as understood by man, always accurately indicates the cotemporaneous state of man in relation to the true nature and character of God, and to the highest and best condition of which his own nature is capable. Again we have seen (241) that, the Hebrews had, for generations, worshipped the 'ēlōhīm of Egypt till they had become thoroughly saturated with Egyptian idolatry, and theological ideas corresponding with those 'ēlōhīm, had become almost as permanently and irradicably fixed in them, as the constitutional elements of their nature: so that, when, by virtue of the signs which Moses wrought before them in demonstration of his divine commission, and in confirmation of his testimony, the people believed his statement concerning Jehovah, the 'ēlōhīm of their fathers, they underwent no change in their theological notions and religious sentiments, in coming to this belief, but entertained the same ideas of the nature and character of Jehovah, that they did of the 'ēlōhīm of the Egyptians, and worshipped him in the same manner and with the same sentiments. And even after they had witnessed all that Jehovah did, for their deliverance, in Egypt, they still entertained much the same

of the 'ēlōhīm of their fathers, that they did of the 'ēlōhīm of the Egyptians (253); and when they had arrived at the foot of mount Sinai, all their experience had effected little change in their theological ideas and religious sentiments.

1. With these principles and explanations before us, we perceive that the divine manifestations on mount Sinai were, from constitutional and conditional necessity (60, 67), adapted to the contemporaneous condition and circumstances of the complex nature of the recipients; and therefore, accurately indicate the contemporaneous condition and circumstances of the complex nature of the recipients. (176.) It is, however, necessary here to remark that, the divine manifestations and revelations on mount Sinai, were of a two-fold nature and adaptation: the one physical and demonstrative—the other moral and instructive: the former, adapted to the people—the latter, to Moses, as we have seen (178, 230), was far in advance of his Hebrew brethren. And, what does the adaptation of the physical demonstrations of the divine presence and majesty, on mount Sinai, indicate as to the contemporaneous condition and circumstances of the complex nature of the Hebrews? Evidently a very small degree of the true development of their intellectual, moral and religious nature—an exceedingly gross ignorance of the nature and character of God, and the relations between God and man. Moses was commanded to instruct the people to cleanse themselves thoroughly for two days in succession, and to wash their faces, and be ready on the third day to witness the descent of Jehovah, 'ēlōhīm, upon mount Sinai. He was also commanded to set bounds before the people, round about, and say unto them, "Take heed unto yourselves that ye go not up into the mount, nor touch the border of it; whosoever toucheth the border of the mount shall surely be put to death; whether it be man or beast." And again he was commanded to charge the people, lest they break through unto Jehovah to gaze, for many of them perish." "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick smoke upon the mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled." "And mount Sinai was altogether on a smoke, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Yet, notwithstanding these physical demonstrations of the divine presence and power, which were stupendous and terrible enough to fill the people with the deepest consternation, there still was nothing which necessarily led to the mind of the Hebrews, a true and distinct idea of the nature and character of God; nothing which, to their understanding, was not perfectly compatible with their ideas of the 'ēlōhīm of the Egyptians, both as to nature and character, and as to substance and person. (65.) They did not understand why the 'ēlōhīm of the Egyptians did not cause lightnings as fierce and thunders as tremendous, and with as terrible a voice: nor did they understand why the 'ēlōhīm did thus manifest himself to them, as Jehovah, the 'ēlōhīm of their fathers, might not, consistently with all the attributes which had been manifested in their presence, have a form like that of the supreme 'ēlōhīm of the Egyptians, whose form had, from their earliest childhood, been so intimately, inseparably and exclusively associated with all their ideas

of a supreme object of worship, that it was now hardly possible for them to conceive of any other. True, Jehovah spoke to them from amidst the thunders and lightnings and thick darkness; and, in an astounding voice, uttered the precepts and prohibitions and requisitions of the covenant which he proposed to establish between himself and them, the fundamental portion of which was, "Ye shall have no other 'ēlōhim before me; nor represent me by the image or likeness of any thing in heaven above, or in the earth beneath, or in the water under the earth." But they were too ignorant, too brutish, and at the moment, too full of consternation to understand what that astounding voice enunciated (Deut. v. 5): "and they removed and stood afar off, and said to Moses, Speak thou with us, and we will hear, but let not 'ēlōhim speak with us lest we die."

MOSES' THEOLOGICAL NOTIONS WHEN HE ARRIVED, WITH THE HEBREWS,
AT MOUNT SINAI.

273. The verbal revelation from mount Sinai, I have seen (272), was immediately to Moses, rather than to the people; and to him for them ultimately. They, as we have seen, and shall yet more fully see, were then, utterly unprepared for it. And what does the verbal revelation indicate as to the contemporaneous condition and circumstances of Moses' complex nature? (176.) We have seen what his Egyptian education was (232), and what was the result of his Midian education (236), and of his subsequent experience in Egypt. (251.) The Sacred Record informs us (Acts vii. 22), that "Moses was learned in all the wisdom of the Egyptians;" and we now know with certainty, that a part of that wisdom was that, the 'ēlōhim had reigned in Egypt for thousands of years before the first of the Pharaohs; and it is as nearly ascertained that those 'ēlōhim consisted mostly, if not entirely, of the deified patriarchs and potentates of the antediluvian period. Be this as it may, however, it is quite certain that the polytheism of Egypt, in the days of Moses, included many of the deified heroes and distinguished men of earlier times, and embraced a multitude of tutelary 'ēlōhim (232); and that Moses, during his forty years of Egyptian education, had become thoroughly, and almost incorrigibly imbued with this polytheism: so that, notwithstanding all the manifestations and revelations of Jehovah to him at Midian (236—240), and subsequently in Egypt (241 *et seq.*), and during his journey with the children of Israel, from Egypt to mount Sinai (260, *et seq.*); and notwithstanding all the progress he had made in theology and religion (251, 261), he actually arrived with his emancipated Hebrew brethren, at the foot of mount Sinai, with polytheism still deeply rooted in all the theological notions and associations of his mind; and with his ideas of 'ēlōhim still clothed with much of human form, and human attributes, affections and appetites. (237, 251.) He had become fully convinced, and strongly established in the belief, not only that Jehovah was peculiarly the 'ēlōhim of his fathers, and of the children of Israel, but that he was the 'ēlōhē hā 'ēlōhim—"the God of gods," the supreme Being, who was greatly superior to all other 'ēlōhim in power and majesty; but Jehovah was not yet in Moses' mind, the *only* 'ēlōhim; nor had he yet ceased to be

in Moses' mind, much of the *ēl shāddai*—the terribly powerful, vehement, avenging, destroying 'ēlōhīm of Abraham. (247.) Indeed, it required another forty years of most eventful and instructive experience under the divine dispensations of the wilderness, to bring Moses' mind to anything like a clear and distinct idea of the unity and *onliness* of God. And hence, in accommodation to the contemporaneous condition and circumstances of Moses' complex nature, the solemn decalogue from mount Sinai opens, not with the declaration that Jehovah is the *only* 'ēlōhīm; but with the recognition of the existence of other 'ēlōhīm, and with the declaration that Jehovah, the 'ēlōhīm of the children of Israel, is the 'ēlōhīm who delivered them from their bondage; and with the command that they shall have no other 'ēlōhīm before Him, nor make to themselves as representations of objects of worship, any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

274. Let it now be recollected that, when Moses, in obedience to the command of Jehovah, returned from Midian to Egypt, to bring out his enslaved and deeply debased, and shockingly depraved and sensualized brethren, the highest motive which he could bring to bear effectually upon them, to induce them to leave Egypt, in the consciousness of moral freedom, was that, they should go three days' journey into the desert, and there slaughter animals, and eat and drink, and dance, and rejoice before Jehovah, the 'ēlōhīm of their fathers (241—255); that this motive *was* efficacious (242); that with this prevailing and absorbing motive before them, they prepared to leave Egypt; and with this motive they borrowed the "jewels of silver, and jewels of gold and raiment" of the Egyptians. (254.) With this ruling motive they actually left Egypt: nor did they relinquish it after they had passed the Red Sea: but their constant remembrance and almost continual contemplation of it, from Egypt to mount Sinai, contributed, in no small measure, to produce those murmurings and more turbulent manifestations of disappointment and dissatisfaction, which so frequently marked their progress. It was, therefore, with the most confident expectation of holding a *'hagh, a dance, a religious festivity* (268), consisting of sacrificing, eating, drinking, dancing, singing, and indulging without restraint, in almost every kind of merriment and sensuality, before their tutelary 'ēlōhīm, that they started from Egypt: and this expectation was greatly corroborated by their possession of the jewels and raiment of the Egyptians, in accordance with Moses' command (254), and still more powerfully, by the fact that their flocks and herds were taken with them into the desert, expressly for such a purpose (Exod. x. 25, 26): and with the confidence and ardour of this expectation little abated, they arrived at the foot of mount Sinai. Nor did all the terrors of the divine manifestations on the mount, serve in any measure to remove or abate this expectation. On the contrary, the very fact, that they had, as they supposed, arrived at the place appointed for their sacrifices and festivities before the 'ēlōhīm of their fathers, and the fact that that 'ēlōhīm, though with most terrific displays of power, had actually manifested his presence to them, upon the mount, served in the greatest possible degree to give intensity to this expectation, and to produce an importunate and vehement desire for its consummation.

275. How then, in the nature, condition and circumstances of things, *could* it be otherwise than that the Hebrews should do as they did? and how was it morally possible to restrain them from doing so? They were little more than depraved animals, who knew no greater good nor higher enjoyment than the indulgence of their propensities and appetites in social festivity. And we have seen (26) that it is a universal law of animal nature, including man, that the natural instincts, propensities and appetites act upon the centre of animal perception in such a manner as to incite the animal to exercise its voluntary powers for their satisfaction, and when depraved, they always act with a more despotic and imperious energy and tendency to enormity, in proportion to the degree of their depravity; and in the same proportion diminish in man, the ability to perceive and understand and conform to the theological and religious truth (35); and proportionably sensualize his religion, and render it necessary for him to have a visible object of worship, invested with appetites and passions like his own. (175.) The Hebrews had long and earnestly expected the promised feast in honour of their tutelary 'ēlōhīm. They supposed that they had reached the time and place when and where that feast was to be held. They longed to indulge their lusts in eating and drinking, carousing and libidinous revelling. But in all the world, at that time, such feasts were never held without sacrifices and offerings to some 'ēlōhīm. The universal custom of the human family, the common notion and sentiment of all mankind, the whole force of their own education, the intense excitement of their religious instinct from the recent exhibitions on the mount—in short, everything in the condition and circumstances of their complex nature (177), made it necessary, according to their views and feelings, that they should have some object of worship to whom their sacrifices should be made, or with whose sanction their animals should be slaughtered, and in honour of whom they should hold their feast. But they had no more idea of the spiritual nature and true moral character of God, and the true relations between God and man, than had the cattle which they brought with them from Egypt. Moses had withdrawn from their presence, and they knew not what had become of him. Aaron was next in authority. Their desire for a feast was vehemently importunate, and the ruling consciousness of their lust engrossed their souls, and occupied and controlled the operations of their minds, and thus completely shut out all other considerations, and rendered them, for the time, incapable of receiving the influence of any other motives than such as led in the way of their inclinations.* In this imperious orgasm of their whole nature, they gathered impetuously around Aaron, and clamorously cried out to him, “Up! make us 'ēlōhīm that shall go before us.”

AARON'S THEOLOGICAL NOTIONS WHEN HE MADE THE CALF.

276. Aaron had seen enough of divine manifestations in Egypt, and during his journey thence, and upon the mount, to convince him that

* Science of Human Life, s. 576.

the 'ēlōhīm who had in connection with these manifestations, declared Himself to be Jehovah the 'ēlōhīm of the Hebrews, was a mighty and a terrible 'ēlōhīm. But he had not seen enough to give him any true idea of the nature and character of Jehovah; and the condition and circumstances of his own complex nature, were such as to render it impossible for him to conceive of any other form of an 'ēlōhīm, than such as he had been accustomed to, all his days, in Egypt. From conditional necessity, therefore, if he made any bodily representation of an 'ēlōhīm, it must, in accordance with the theological ideas and associations of his own mind, be such as he had been accustomed to worship in Egypt, as the representation of the supreme 'ēlōhīm. The tumultuous and vehement demand of the people for an 'ēlōhīm must be satisfied. Accordingly, he received the golden earrings of the people, and produced for them a "molten calf;" and the people, who cared infinitely less for the truthfulness of their theology and religion, than they did for the enjoyment of their religious rites, and who, like too many of the human kind in all periods of time, desired to sacrifice and hold a feast to some 'ēlōhīm, infinitely less for the honour of the 'ēlōhīm than for the indulgence of their own lusts, eagerly and joyfully received the golden calf from Aaron's hand, and enthusiastically exclaimed, "These be thy 'ēlōhīm, O Israel! which brought thee up out of the land of Egypt."

277. But though Aaron, from conditional necessity (60), had, in compliance with the turbulent and irrepressible demand of the people, made them such a bodily representation of an 'ēlōhīm, as corresponded with the theological ideas and associations of his own mind, and such as the Egyptians made to represent their supreme 'ēlōhīm, yet he intended it not to represent the 'ēlōhīm of the Egyptians, but to represent Jehovah, the 'ēlōhīm of the Hebrews. And accordingly, when the people joyously received the golden calf and acknowledged it as the 'ēlōhīm which brought them up out of the land of Egypt, "he built an altar before it, and made proclamation and said, To morrow is a 'hagh, —a festive dance—to Jehovah!" His attempt, however, to superinduce upon their old forms of idolatry, an acknowledgment of, and service to Jehovah, was entirely unsuccessful. The people were wholly intent on the indulgence of their lusts; and their demand for an 'ēlōhīm was, in truth, but a pretext for that indulgence: as they could not, consistently with the universal usage, opinion and sentiment of the times, slaughter the animals which they wished to devour, and hold the feast which they so intensely desired, without an 'ēlōhīm to whom the sacrifices should be made and the feast held. And therefore, when they received and acknowledged the golden calf as their tutelary 'ēlōhīm, notwithstanding Aaron proclaimed a feast to Jehovah, they, in the dark depths of their ignorance and depravity, and truculent greediness of their lusts, actually sacrificed and held their feast to the *spirit of sensuality*, which, from the beginning, has been the *great adversary* of mankind. (139.) "And they rose up early on the morrow, and offered burnt offerings and brought peace offerings; and the people sat down to eat and to drink, and rose up to laugh, and shout, and sing, and dance, and sport and revel in unrestrained lasciviousness and ebriety." (268.)

278. Upon such a people, it was not in the nature, condition and

circumstances of things, possible for God to bring to bear sufficient moral and spiritual power, to restrain them in the consciousness of moral freedom, from their idolatry and sensual wickedness. (91.) He could have called into exercise His reserved omnipotence (167), and supernaturally have prevented the outward act of idolatry. He could have turned the lightnings of Sinai upon them and consumed their idol calf, and rolled His thunders about them till the earth had quaked as with horror, and thus have filled them for the moment, with overwhelming consternation. But what would all this have availed with a people so incorrigibly "set on mischief?" Had they not just witnessed a similar exhibition of divine power, till they were almost dead with terror? And had they not been explicitly informed that the terrific exhibition was intended to convince them that Jehovah, the *'ēlōhīm* who had delivered them from their bondage, and brought them out of the land of Egypt, was the Almighty *'Elōhīm* who would have no other *'ēlōhīm* before Him? and that it was intended also to confirm them in the assurance that Moses was the vicegerent of Jehovah, commissioned and authorized by Him to be their leader, and teacher, and lawgiver? Yet how utterly ineffectual had been the moral influence of this stupendous exhibition, to deter them from their sensual idolatry and wickedness. There was, therefore, in the nature, condition and circumstances of things, no other way by which God could arrest at once their wickedness, than that by which He arrested the wickedness of the antediluvians, and of the inhabitants of Sodom and Gomorrah (206); and this was the only way by which Jehovah proposed to Moses to put an immediate end to the wickedness of this incorrigibly perverse people, when he saw them wantonly worshipping the molten calf. "And Jehovah said unto Moses, I have seen this people, and behold, it is a stiff-necked people. Now therefore, let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." But Moses, without making any excuse, or offering any apology for the wickedness of the people, earnestly entreated Jehovah not to suffer His wrath to wax hot against them to consume them from the face of the earth; and the only argument with which he deprecated the anger of his *'ēlōhīm*, and besought Him not to execute so terrible a purpose upon them, was Jehovah's own glory in the eyes of the Egyptians, and the covenant which he had made with Abraham, and with Isaac, and with Jacob, to multiply their seeds as the stars of heaven, and to give them the land of Canaan to inherit for ever. "And Jehovah repented of the evil which He thought to do unto His people." (209.) Yet earnestly as Moses, while he was in the mount, deprecated the destruction of the people by the wrath of his *'ēlōhīm*, when he descended, and came nigh the camp, and heard them boisterously shouting and singing, and saw them dancing around the molten calf, in bacchanal and lewd festivity, he adopted, to a fearful extent, the very measure by which Jehovah had proposed to put an end to their wickedness. "He stood in the gate of the camp and said, Who is on Jehovah's side? let him come unto me! And all the sons of Levi gathered themselves unto him. And he said unto them, Thus saith Jehovah, the *'ēlōhīm* of Israel, Put every man his sword by his side, and go in and out from gate to gate, throughout the camp, and slay every

man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses : and there fell of the people that day, about three thousand men."

BRIEF RECAPITULATION.

279. Now, before we proceed any farther in the details of this history, it is of great consequence that we should attentively reconsider in juxtaposition, a few important points involved in the general argument before us. In the first place, let it be recollected that God did not select the Hebrews from all the other inhabitants of the earth, to be his peculiar people, because they were more than all others a righteous and holy people. Jehovah expressly and repeatedly assured them, that he had not chosen them, and did not favour them on account of any goodness or merit of themselves ; for that, they were a perverse and stiffnecked people, continually given to sensuality and idolatry, and rebellion against him. [Deut. ix. 4. *et seq.*] But God chose them and protected them, and governed them by a peculiar dispensation, because, in the prosecution of his great purpose of redeeming man from sin, and fully developing and establishing his moral and spiritual kingdom in the human world, in a manner consistent with man's moral freedom, it was necessary, as we have seen (223), that he should select a portion of the human race, and separate them from a darkly and grossly idolatrous world ; and, by a peculiar dispensation, adapted to their condition and circumstances, and to the great end which he had in view, keep them as distinct as possible from the rest of mankind, and accumulate upon them, all the moral and spiritual power (88, 89) which they, by any means, could be fitted to have brought to bear efficaciously upon them, in order to lead them forward, in the consciousness of perfect freedom of choice and action, toward the fulfilment of his great scheme of benevolence. (170—173.)

280. In the second place : the Hebrews, as we have seen (271), had been for centuries in bondage in Egypt, and had, from generation to generation, been accustomed to the exceedingly gross and vile idolatry of the Egyptians (231), until they had become so abject and sensual and ignorant and heathenish, that they were utterly unable to conceive any idea of God separate from visible forms, and sensible manifestations. Of abstract moral and spiritual qualities they could form no distinct notion ; nor could they conceive of any enjoyment nor suffering ; of any comfort nor affliction ; of any good nor evil, except such as pertain to human existence and are essentially of a sensual nature. To live long, to be free from disease, to have abundance wherewith to indulge their appetites and lusts, to have power over their enemies, to have great possessions and great political eminence and dominion, was, in their estimation, to possess the greatest blessings that could be bestowed on them, by the most powerful and propitious and beneficent 'ēlōhīm. To be deprived of these blessings—to be destitute of the means of gratifying their appetites, to be afflicted with disease, to be sold into bondage, to be subject to the vindictive power and wrath of their enemies, and to be cut off from the earth early in life, they

regarded as the greatest and most direful evils with which the most wrathful and vindictive *ēl shāddai* could visit them. (244, 247.) Furthermore, it had been a most vital part of their Egyptian education, to sacrifice animals to the *'ēlōhīm*, in their religious services, and to eat largely of the flesh of those animals, and to drink wine or some kind of intoxicating liquor freely, at their religious feasts. Nay more; their Egyptian education had thoroughly and indelibly wrought into the very texture of their intellectual, moral and religious character, the belief, common to the whole human world at that time, that the *'ēlōhīm*, in some way corresponding with human sensibilities, appetites and enjoyments, actually partook with their worshippers of the offerings which were made to them, and of the feasts which were held to them: that they not only "*smelled*," but "*tasted*" the "*sweet savour*" of those offerings; and that the savour of the roasted flesh of consecrated animals and of *libated* wine, was peculiarly and pre-eminently grateful to them;* and the idea had become intimately and inseparably associated with their religious notions and sentiments, that no propitiatory and acceptable feast could be held to the *'ēlōhīm*, without such sacrifices and such meats and drinks; and that such meats and drinks could not be largely and freely used, except in religious feasts, or with the sanction of the *'ēlōhīm*, (63); and therefore, that such meats and drinks were, in a measure consecrated to the *'ēlōhīm*, and among the richest and most desirable blessings which the *'ēlōhīm* bestowed on man. (275.) To partake of these sacred meat-offerings and drink-offerings, in religious service, before the image or shrine of any *'ēlōhīm*, was, in their belief, to feast with the *'ēlōhīm*; and to be permitted occasionally to enjoy these viands and beverages, in domestic and social hospitalities and festivities, was, in their belief, to be allowed to partake of the food of the *'ēlōhīm*; and therefore, to be in a high degree favoured and blessed by the *'ēlōhīm*. Again, not only their Egyptian education, but the universal opinion, sentiment and custom of mankind, then, and in all preceding time, had fully and inconvertibly confirmed the Hebrews, in the undoubting belief, of the right and propriety and utility and moral necessity of polygamy, concubinage, slavery, vindictive retaliation, taking human life, and many other usages and institutions, which are utterly incompatible with the highest and best condition of human nature.

WHAT WOULD HAVE BEEN, IF THE PEOPLE HAD BEEN PREPARED FOR IT: AND WHY THE SINAI DISPENSATIONS WERE SUCH AS THEY WERE.

281. Such a people, in such a condition, and in such circumstances, Moses, by virtue of a divine commission, and in conformity to divine instructions, undertook to lead from Egypt to Canaan, from bondage to liberty, from heathenish darkness and ignorance, and excessive sensuality and gross idolatry, to the knowledge and worship of Jehovah, the *'ēlōhīm* of their fathers, and their own *'ēlōhīm*. (229.) And we have contemplated his progress from the commencement of his under-

* See Deut. xxxii. 37, and Judges ix. 13.

taking till we have seen his perverse people, after all the divine dispensations which they had witnessed in Egypt, and experienced during their journey, and seen and heard from mount Sinai, taking advantage of his absence, to gratify their lusts under a religious pretext, and giving themselves up in drunken and lewd festivity, to the deeply-rooted idolatry of their hearts. Had the condition and circumstances of their complex nature been such as rendered them susceptible of an effectual moral force from the commandments which Jehovah enunciated to them from mount Sinai, the decalogue would have formed the politico-religious constitution of the Hebrew Commonwealth, in the Mosaic economy; and not only all visible representations of *'ēlōhīm*, but all the forms of their idolatrous rites and ceremonies, would have been laid aside for ever; and the ordinances which thenceforward would have been in accordance with true theology and religion. But their conduct in worshipping the molten calf, fully demonstrated the conditional impossibility of carrying them forward in moral freedom, toward the fulfilment of the divine purpose for which they were chosen (223). by moral forces of so high and pure an order as those of the decalogue; and conclusively proved the conditional necessity of retaining, as a substitute for a visible object of worship, a system of sensible forms and cardinal ordinances, adapted to a grossly sensualized state of man, and to an extremely small degree of the true development of his intellectual, moral and religious nature. (175.)

282. Accordingly, when Moses descended from mount Sinai with the two tables of the fundamental moral laws of Jehovah in his hands, and heard the boisterous shouts and noisy merriment of the people, and beheld the molten calf, and saw them dancing in vile idolatry and intoxicated wantonness around it, his "anger waxed hot," and in the moment of vehement indignation, "he cast the tables out of his hands and brake them beneath the mount." To the cotemporaneous human mind, this last event seemed a mere accident; and, so far as human purpose was concerned, it was indeed, nothing but an accident. But as a fact in the divine administration, it was a determinate result, pregnant with deep and momentous meaning—its inaudible, but awfully eloquent language was, What are these tables to such a people?—How can they who have seen and heard and experienced what this people have, and who, nevertheless, can turn from the terrible manifestations of Jehovah upon mount Sinai, to worship such an *ēlōhīm* in such a manner, rightly perceive, and truly appreciate and obey the holy laws divinely inscribed upon these tables?—It is, in the nature, condition and circumstances of things impossible! They are little more than miserably depraved and incorrigibly perverse animals; and as such, they cannot be controlled by motives and influences adapted to elevate moral and religious beings. From constitutional and conditional necessity therefore (67), they must, as moral agents, be governed by such motives and influences as they are susceptible of having brought to bear efficaciously upon them. (80.) They have no conception nor thought of the spiritual nature and true moral character of God, nor any notion of the true relations which man sustains to his Creator and to his fellow man; and therefore, cannot possibly appreciate the high and holy motives of true morality and godliness.

They are grossly carnal and must be treated as such. The only dispensation by which they can, in any degree, consistently with their entire moral freedom, be controlled for good, and gradually elevated and led forward toward the fulfilment of the great purpose of divine benevolence (170), must be such, as, stooping to their low condition, adapts itself to their susceptibilities, in sensible forms and ordinances, pertaining to their sensual enjoyment and temporal interests. (51.)

283. Such was the solemn, but at the time, mysterious signification of the Holy Spirit, in the seemingly accidental fact of breaking the tables of the law beneath the mount. And this signification was explicitly confirmed by Jehovah, when Moses returned to Him in the mount, and confessed the great wickedness of the people. "Jehovah said unto Moses, Depart thou and the people which thou hast brought up out of the land of Egypt, and go up hence unto the land which I swear unto Abraham, to Isaac and to Jacob, saying, Unto thy seed will I give it—unto a land flowing with milk and honey. And I will send my angel before you, and I will drive out the inhabitants of the land: but I will not go up in the midst of you, lest I consume you by the way; for ye are a stiff-necked people."

284. Stiffnecked as the Hebrews were when receiving the Sinaic Dispensation, still, "in God they lived and moved and had their being," and He "was not far from every one of them." Yet Jehovah declared that, because of their obduracy and perverseness, He would not go up in the midst of them, to the promised land, lest He should consume them by the way; but He would send His angel before them. How then was it that Jehovah would not go up in the midst of the children of Israel, but would send His angel or *mālāch* before them or in their presence? Manifestly thus:—the Hebrews had fully proved that it was, in the nature, condition and circumstances of things, impossible to govern them as moral agents and lead them forward in moral freedom toward the fulfilment of the great purposes of divine benevolence, by an economy of laws and ordinances and requirements which were strictly consistent with a pure state of true spiritual godliness; and Jehovah saw that, if he should attempt to execute such a dispensation on them, He would be compelled to destroy them utterly, for their continued transgressions; and therefore, instead of going up in the midst of them by a dispensation which rigorously exacted their holy and strict conformity to Him in His spiritual nature and moral perfections, He determined to lead them up, through the instrumentality of his angel, or *mālāch*, by a dispensation adapted to the condition and circumstances of their complex nature (177); and the best that in the nature, condition and circumstances of things, could be brought to bear efficaciously upon them for good. (175.) Accordingly, when Moses descended again from the mount, with other two tables in his hand, upon which had been written the words of the covenant—the Ten Commandments, that were in the first tables, which had been broken, the skin of his face shone so brightly, that Aaron and the people could not look on him, and they were afraid to come nigh him. Wherefore, Moses put a vail on his face while he talked with them, because they could not bear the glory of his countenance. And thus, ~~in~~ *in, the Holy Spirit* signified that by reason of the vail that was

upon their hearts, neither the people nor the priesthood could then receive and be governed by the pure, uncovered testimonies of Jehovah, in the decalogue, but must needs have those testimonies covered by the veil of sensible forms and carnal ordinances; and, consequently, must necessarily receive the shadow of good things to come, and not the very substance of those things. [Exod. xxxiv. 29—35; 2 Cor. iii. 13; Heb. x. 1.]

285. This interpretation is divinely corroborated by the mouth of the prophet Ezekiel, and explicitly confirmed by the apostle Paul. In Ezekiel, chap. xx., God declares that he made himself known to the children of Israel, in Egypt, as Jehovah, their 'ēlōhīm, who had come to deliver them from their bondage, and take them to himself as his peculiar people; that he commanded them to put away their sensual abominations, and forsake their idolatry; that they rebelled against him, and would not hearken unto him, but clung to their idols and persisted in their abominations; that he caused them to go forth out of the land of Egypt, and brought them into the wilderness. And, speaking with direct and special reference to the commandments solemnly enunciated from mount Sinai, and afterwards written upon the two tables of stone which Moses wrote beneath the mount, He says, "I gave them my statutes, and showed them my judgments, which, if a man do, he shall live in them. But they rebelled against me in the wilderness. They walked not in my statutes, and despised my judgments; for their heart went after their idols." *"Wherefore, I gave them also statutes that were not good, and judgments whereby they should not live."* That is, when they had fully demonstrated, by their worshipping the molten calf, that they were not susceptible of sufficient moral force from the code of divine laws, written upon the two tables of stone, to be led in moral freedom by the motives of that code toward the fulfilment of the great purpose for which they were chosen (223), Jehovah, in necessary accommodation to the condition and circumstances of their complex nature (91), gave them statutes and judgments which were not consistent with the highest and best condition of human nature and the true relations between God and man, but which were the best that in the nature, condition, and circumstances of things, could possibly be brought to bear efficaciously upon them as moral agents, in carrying them forward in the great scheme of divine benevolence. (170.)

286. The apostle Paul, citing the words of inspiration by the prophet Jeremiah, to show the transitoriness and obsolescence of the Levitical code with all its rites and ordinances, as substituted for, or added to the Decalogue, explicitly affirms that the whole Mosaic economy instituted subsequently to the enunciation of the Ten Commandments from mount Sinai, was an accommodated dispensation adapted to the contemporaneous condition and circumstances of those who received it; that it *"was added because of transgression,"* or on account of the depravity and sensuality, and heathenish ignorance and idolatry and perverseness and obduracy of the recipients, which rendered them unsusceptible of the efficacy of a higher order of motives, and a purer moral regimen; that the Levitical priesthood was made after the law of a carnal commandment, and that its ministry consisted in the performance of rites and ceremonies pertaining to the flesh, which could not cleanse the soul from

sin, nor purify the conscience; that the law given in connection with that priesthood was weak and unprofitable, and brought nothing to perfection, but served merely as a school-master to bring the chosen people forward, in moral freedom, to a better state of things; and therefore, it was not established as a permanent economy, bearing with divine authority equally upon all men, at all times, and in all conditions and circumstances, but was imposed on the Hebrews as a separate people "*until the time of reformation*;" or until they should be prepared to receive a higher and better dispensation. "Behold, the days come, saith Jehovah [Jer. xxxi. 31, 32], when I will make a new covenant with the house of Israel and the house of Judah, not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which covenant they brake, although I was a husband to them, saith Jehovah; but I will put my laws into their mind, and write them in their hearts; and I will be to them a God; and they shall be to me a people." [Heb. viii. 8, 9, 10.] "Now in that He saith a *new covenant*, He hath made the first *old*; and that which decayeth and waxeth old is ready to vanish away. But if that first covenant had been faultless, then should no place have been sought for the second. [Heb. viii. 7—13.] Then, indeed, the first tabernacle had ordinances and services and a worldly sanctuary; for there was a tabernacle made, the first wherein was the candlestick and the table and the show-bread, which is called the sanctuary, and after the second vail, the tabernacle which is called the holiest of all, which had the golden censer and the ark of the covenant, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant, and over it the cherubim of glory, shadowing the mercy-seat, of which we cannot now speak particularly. Now when these things were thus ordained, the priest went always into the first tabernacle, performing the services. But into the second went the high priest alone, once a-year, not without blood, which he offered for himself and for the errors of the people, the Holy Spirit this signifying, That the way into the holiest of all was not yet made manifest while the first tabernacle was yet standing, *which was a figure for the time then present*, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks and divers washings, and carnal ordinances, *imposed until the time of reformation*. [Heb. ix. 1—10.] Moreover, if perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? for it is evident that after the similitude of Melchisedec there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life; for He testifieth thou art a priest for ever, after the order of Melchisedec! And the priesthood being changed, there is made of necessity, also, a change of the law. [Heb. vii. 11—17.] For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect; for it is not possible that the blood of bulls and goats should take away sins. And the sacrifices which the priests

offer daily can never take away sins. [Heb. x. 1, 4, 11.] There is verily, therefore, an abrogation of the preceding commandment for the weakness and unprofitableness thereof; for the law made nothing perfect, and only served to the bringing in of a better hope, by the which we draw nigh unto God. [Heb. vii. 18, 19.] Wherefore then was the law? It was added because of transgression, till the Seed should come to whom the promise was made. Wherefore the law was our schoolmaster to bring us unto Christ. [Gal. iii. 19, 24.] And when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. [Gal. iv. 4, 5.] And now hath Christ obtained a ministry which is as much more excellent than that of the Levitical priesthood as the covenant of which He is the Mediator, is better, and established upon better promises, than that of which Moses was the mediator. [Heb. viii. 6.] He, therefore, taketh away the first dispensation, the services of which consisted in sacrifices and offerings, and burnt offerings and offerings for sin, which God desired not, neither had any pleasure therein, that He may establish the second, the service of which consisteth in doing the will of God from the heart, and purifying the soul by obeying the truth in the spirit." [Heb. x. 5—10, and 1 Pet. i. 22.] Surely, language cannot be more explicit, nor meaning more obvious than that in these passages of sacred Scripture. It was the express object of the apostle, in contrasting the Mosaic with the Christian Dispensation, to show the vast inferiority and great imperfectness of the former, and its utter incompetency to accomplish those ends for which the New Covenant was instituted. He, therefore, boldly asserts that the old Mosaic Economy, when considered in relation to the end to be accomplished by the Christian Dispensation, was weak and unavailing, and could bring nothing to perfection, or completeness; or, in other words, was not adapted to bring man into true moral and spiritual conformity with God, but was merely a necessary and temporary accommodation of measures in the divine administration to the contemporaneous condition and circumstances of the chosen and separate people, and as largely and forcibly signified the abject state of those to whom it was adapted as it shadowed forth, or typified better things to come.

MEANING OF THE WORD MALACH OR ANGEL AS USED IN RELATION TO THE MOSAIC MISSION.

287. But here it is very important that we should, if possible, accurately ascertain the meaning of the word *angel* or *mālāch* as used in relation to the Mosaic mission and vicegerency. We have seen (283) that, when Moses returned to the Mount after the children of Israel had worshipped the molten calf, Jehovah commanded him and the people which he had brought up out of the land of Egypt to depart and go up to the land which He had promised to give them, and said, "I will send a *mālāch* before thee." And shortly before this, Jehovah said [Exod. xxiii. 20], "Behold, I send a *mālāch* before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him; and obey his voice. Provoke him not; for he will not pardon your trans-

gressions; for my name is in him!" And here let it be particularly observed that when Jehovah speaks to Moses as the leader and teacher and lawgiver of the chosen people, He addresses him as the substitute or representative of the people, and speaks to him as if speaking to the people themselves. It is, indeed, as if the information were a divine intuition in Moses to the people, not for his, but for their instruction—a *mālāchūth* or message put into his hands for them. Hence, therefore, when we read in the sacred Scriptures, "Behold, I send a *mālāch* before thee to keep thee in the way, and to bring thee into the place which I have prepared, "Beware of him; and obey his voice. Provoke him not; for he will not pardon your transgressions; for my name is in him," we are not to understand that this is a promise of Jehovah to send a *mālāch* before Moses to keep him in the way, and to lead him into the prepared place, and a charge to Moses to beware of him and obey his voice, &c.; but this language is addressed through Moses exclusively to the people. Jehovah sends Moses as His *messenger* to the people with the message, "Behold, I send a *mālāch* before you to keep you in the way and to bring you into the place which I have prepared. Beware of him; and obey his voice. Provoke him not, for he will not pardon your transgressions; for my name is in him! But if ye shall, indeed, obey his voice, and do all that I speak, then I will be an enemy unto your enemies and an adversary unto your adversaries."

288. The Hebrew word *mālāch* means *one sent, a messenger, a forerunner, a harbinger; that which goes before to prepare for that which is coming; or that which ministers or serves to carry forward a purpose, or accomplish an end*; whether it be a person or thing; an agent or instrument, acting under divine or human authority or control. The Greek word *angelos*, has precisely the same meaning; and in the Septuagint, or Greek version of the Hebrew Scriptures (99), which was made by those with whom both the Hebrew and the Greek were living languages, the word *angelos* is invariably used to represent the word *mālāch* of the Hebrew text. In both languages the primitive meaning of the words relates to human agency, but the words came in time to be employed to signify also, a superhuman agency, or an instrumentality in the hand of a superhuman agent. In the days of Moses, however, and for many ages afterward, the Hebrew word *mālāch*, whether used to signify simply a human agent or instrument, or employed to signify a superhuman agent or instrument, always comprehended in its meaning, the idea of a visible person or thing; and the same person might be a *mālāch* simply as a human agent, or as a superhuman agent, according as he was acting under human or divine authority or influence. The word *mālāch* in the Hebrew Scriptures, therefore, is used to signify either a human or divine messenger, harbinger or instrument; but in which of these capacities the messenger or instrument acts or is employed, is never determined by the word itself, but by the commission or authority or power under which the agent or instrument acts; or by some explicative epithet or phrase connected with the word. Thus, when Jacob was returning from Padan-aram to his native country, he sent *mālāchim* [plural of *mālāch*] before him to Esau his brother. [Gen. xxiii. 3.] And Jehovah said to the children of Israel, Behold I send a *mālāch*

to keep you in the way. [Exod. xxiii. 20, 23, and xxxii. 34, xxxiii. 2.] And Moses sent *mālāchim* from Kadesh unto the of Edom. [Num. xx. 14.] And Balak sent *mālāchim* to Balaam. m. xxii. 5.] And Joshua sent *mālāchim* to the tent of Achan. h. vii. 22.] Saul also sent *mālāchim* unto David's house to watch and to slay him in the morning. And Saul sent *mālāchim* to take David; and when they saw the company of the prophets hesying, the spirit of 'ēlōhim was upon the *mālāchim* of Saul and also prophesied. [1 Sam. xix. 11, 20.] Jezebel sent a *mālāch* to : and Elijah fled into the wilderness; and the *mālāch* of Jehovah died him with bread and water. [1 Kings xix. 2, 5, 7.] Haggai prophet was a *mālāch* of Jehovah. [Hag. i. 13.] And Malachi prophet declares the priest to be a *mālāch* of Jehovah. [Mal. ii. 7.] 9. After the conquest of Palestine by Alexander the Great, the ek language came gradually into use among the Jews, and their ed Asiatic dialect, which had resulted from their several captivities, radually faded away before it: so that, long before the birth of ist, their Sacred Scriptures were read in the original tongue only e more learned few, while the people generally, read the Septuagint reek Version. Hence, not only were the several parts of the New ament originally written in Greek, but all the quotations which contain, from the Sacred Scriptures of the Jews, were made from Septuagint Version, rather than from the Hebrew text. And hence, , the word *angelos* is used by the Tew Testament writers in the e sense in which it is used in the Septuagint; save that, in some ances, in accordance with the later refinements in metaphysics, employed it to signify an invisible spiritual messenger or agent. used in its primitive sense, however, in the New Testament, as in Greek Version of the Old, to signify a human being acting as a senger or harbinger either under human or divine authority or ence. Thus, the prophecy of Malachi [chap. iii. 1], "Behold, I send my *mālāch*, and he shall prepare the way before me," is, ording to the evangelists, Matthew and Luke, cited by our Saviour pplication to John the Baptist: "For this is he of whom it is ten, Behold, I send my *angel* before thy face which shall prepare way before thee." "And John, calling two of his disciples, sent n to Jesus, saying, Art thou he that should come or look we for ther?" And when they had heard and seen the words and works of us, they returned to their master. "And when the *angels* of John e departed, Jesus began to speak to the people concerning John." ke vii. 24, 27.] "And Jesus sent *angels* before his face, and they t, and entered into a village of the Samaritans to make ready for ." [Luke ix. 52.] In each of these instances, the word *angel* is l in its primitive sense, which is precisely the same as the primitive e of the Hebrew word *mālāch*. John the Baptist, acting as the binger of the Messiah, is declared to be the *angel* or *mālāch* foretold he prophet Malachi who should go before the Lord to prepare His : and John's disciples, whom he sent with a message to Jesus, are ed "the *angels* of John:" and Jesus' disciples whom he sent before to a village of the Samaritans to make ready for him, are in the tly primitive meaning of the word, called *angels*.

290. Both the Hebrew word *mālāch* and the Greek word *angelos* are sometimes used in the Sacred Scriptures to signify impersonal things, and even mere phenomena or appearances employed in, or connected with divine and other manifestations. Thus [Exod. iii. 2], "The *mālāch* of Jehovah appeared unto Moses in a flame of fire out of the midst of a bush." Here the word *mālāch*, manifestly means nothing more than the supernatural phenomenon of appearance which Moses saw, and which demonstrated to Moses' vision, the special presence of Jehovah: for it was not the *mālāch* which spoke to Moses, but Jehovah "‘ēlōhīm called unto him out of the midst of the" appearance, or *mālāch*. In like manner "the thunders and lightnings and the thick cloud and the voice of the trumpet," by which Jehovah manifested his presence on mount Sinai are alluded to in the Scriptures as the *mālāchim* of Jehovah; and the pillar of a cloud by day and of fire by night which attended the journeyings of the Hebrews in the desert, is sometimes called the *mālāch* of Jehovah. And learned expounders have long and laboriously endeavoured to prove that the word *mālāch*, as applied to the pillar of a cloud and of fire, comprehends in its signification, the intelligent and divine agency connected with it: and some have contended that the inwrought and mysterious agent which actuated the cloud and produced all its phenomena, and spoke from it in the name of Jehovah, was none other than the eternal Son of God, the great *Mālāch* of the Sinaic Covenant: and that this is the essential meaning of the word *mālāch* as applied to the cloud. All this, however, is not only purely fanciful, but utterly absurd. If there be any intelligible meaning to the Christian Scriptures, the Son of God is manifestly the *mālāch* or *angel* of the new covenant: and the apostle Paul, in drawing a contrast between the old and new covenants, for the purpose of showing the greater dignity and higher sanction of the latter, boldly asserts that the whole angelic machinery of the Mosaic Dispensation, was immeasurably inferior to the *angel* of the new covenant. But if the Son of God dwelling in and acting through the pillar of a cloud in the wilderness, was the *mālāch* of the old covenant, the reasoning of Paul is absurd. The clearly evident truth, however, is that, the word *mālāch* as applied to the cloud means nothing more than what was perceived by the sight of those to whom it appeared; and the cloud was called a *mālāch* of Jehovah, simply because it was employed by Jehovah as a means of carrying forward His particular purpose in relation to the emancipated Hebrews; and the Being or Agent who employed the cloud as the phenomenon of His presence and power, was none other than Jehovah Himself.

291. We have seen (241 *et seq.*) that such was the state of the Hebrews at the time of their deliverance, and when they worshipped the molten calf in the wilderness, that they could form no conception of an 'ēlōhīm, nor of his agency, apart from sensible forms and evidences; and that it was only by the combination of all the complex moral forces which could possibly be brought to bear upon them, with much of the terrible manifestation and effect of the physical omnipotence of Jehovah, that they could be induced, in moral freedom, to leave Egypt; and the entire history of their journeyings and sojournings, from the time they left Egypt till the death of Moses

on the borders of the promised land, fully demonstrates that, it was in the nature, condition and circumstances of things, utterly impossible to lead them, in moral freedom, from Egypt to Canaan, by pure moral force. Repeatedly did they resist all the moral power that could be brought to bear upon them, and would, with moral certainty, have returned to Egypt, but for the supernatural interposition of Jehovah's physical omnipotence. (77.) This conditional necessity, Jehovah well understood, and in adaptation to this necessity, He furnished Moses, at his earliest need, with the pillar of a cloud by day and of fire by night, as an ever-present magazine of reserved physical force to sustain his authority as the vicegerent of Jehovah, and to be called into action whenever his moral power was rendered wholly ineffectual by the obduracy and perverseness of the people. (88, 89.) This is the true and simple character of the cloud as the *mālāch* of Jehovah. It was, as it were, charged with divine energy, and subjected in a measure to the will of Moses, like the the miraculous forces with which Jehovah armed him at Horeb for his mission into Egypt; and was made to frown fearfully in dark anger, or glow terribly in hot wrath, or dart out lightning-shafts of fire, or utter tremendous sounds; as emergencies required or extreme necessities demanded, for the carrying forward of the divine purpose. (280.) But in no respect was the cloud as the *mālāch* of Jehovah, an intelligent agent; nor did it in any instance as a *mālāch*, exercise any of the faculties of an intelligent being. According to the Mosaic Record, Jehovah Himself sometimes spoke through the cloud to Moses; but never from the cloud, nor through the cloud, immediately and intelligibly to the people. Nay, indeed, there is no evidence that even Jehovah Himself ever spoke through the cloud to Moses, for any other purpose than to sustain before the people, Moses' authority as His vicegerent; or, in other words, all the evidence in the case, goes to show that whenever Jehovah spoke through the cloud to Moses, it was less for the purpose of revealing anything new to Moses' mind, than for the purpose of sustaining Moses' authority with the people as His vicegerent, and enabling him, with the solemn sanction of His name, to instruct the people and give them laws and regulations from knowledge which had by other means been imparted to him. (230.) In no respect, therefore, was the cloud as a *mālāch*, a teacher nor a guide to Moses, nor to the people. It was simply an ever-present magazine of physical force, or a visible medium through which Jehovah, in cases of necessity, exerted his physical omnipotence for the sustenance of the vicegerency of Moses; and was opaque during the day, and luminous during the night that it might be ever visible to the people and keep them constantly in mind of the divine validity of Moses' authority. It was, indeed, incidentally employed for minor purposes, but in all things, subordinate and subservient to the one great purpose. It is, therefore, exceedingly preposterous to suppose that the cloud with whatever else might really be included in the meaning of the word *mālāch* as applied to the cloud, was the *mālāch* which Jehovah meant when He said to the Hebrews, "Behold, I send a *mālāch* before you, or, in your presence, to keep you in the way, and to bring you into the place which I have prepared. Beware of him, and obey his voice; provoke him not; for he will not

pardon your transgressions; for my name is in him!" For it is certain that the cloud, as a *mālāch*, had no voice intelligible to the people; gave them no commands; uttered no edicts to them; nor in any manner exercised jurisdiction or authority over them; and though by divine appointment and efficiency, it was made to signify to them when to journey and when to rest, yet even in this respect it seems to have been subject to the will of Moses; nor did it, nor any other superhuman *mālāch* obviate the necessity for a human guide who was well acquainted with the country through which the Hebrews passed, and could lead them to the fountains and secret wells and best pasture-grounds of the desert. [Num. x. 29—32.]

292. When the Hebrews had arrived at Kadish, on the borders of the promised land, Moses, as their leader, sent *mālāchim* in the name of the people, to the king of Edom to obtain permission for Israel to pass through his country, and commanded the *mālāchim* to say to the king, in behalf of the people as a nation, "Our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us and our fathers; and when we cried unto Jehovah, he heard our voice, and sent a *mālāch*, and hath brought us forth out of Egypt." [Num. xx. 14—16.] But when Jehovah, 'ēlōhim, called to Moses out of the midst of the burning bush, at mount Horeb, He said unto him, "Behold the cry of the children of Israel is come up unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt. And thus shalt thou say unto the children of Israel, Jehovah, the 'ēlōhim of your fathers, hath sent me unto you. And Jehovah said unto Moses, I will surely be with thee, and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve 'ēlōhim upon this mountain." [Exod. iii. 1—15.] And when Moses returned to Jehovah in the mount, after he had rebuked and chastised the people for their great wickedness in worshipping the molten calf, Jehovah said unto him, "Depart, thou and the people which thou hast brought up out of the land of Egypt, and go up hence unto the land which I swore unto Abraham, to Isaac and to Jacob, saying, To thy seed will I give it." [Exod. xxxiii. 1.] From this collation of Scripture, which is in strict accordance with every other part of the Mosaic record, it is perfectly manifest that Moses was, in reality, the *mālāch* which Jehovah sent into Egypt to bring out the children of Israel; the *mālāch* which led the children of Israel from Egypt to mount Sinai, and the *mālāch* which led them from mount Sinai to the borders of the promised land: and there is nothing in the Hebrew Scriptures which warrants the opinion that there was any other intelligent and paramount *mālāch* employed by Jehovah in the transaction: and consequently it is obvious that if the word, "*mālāch*," in the message to the king of Edom, does not mean Moses himself, it does not mean the unintelligent appearance of the burning bush, by which Jehovah sensibly manifested His special presence to Moses, or the unintelligent pillar of a cloud by day and of fire by night (289), or both of these, as instrumentally employed by Jehovah in establishing and sustaining the vicegerency of Moses. And it is equally obvious

that when Jehovah said by Moses, to the children of Israel, "Behold, I send a *mālāch* before you, or in your presence, to keep you in the way, and to bring you into the place which I have prepared; beware of him, and obey his voice; provoke him not; for he will not pardon your transgressions; for my name is in him!"—how much soever of subservient angelic machinery may be included in the signification of the word *mālāch* in the admonitory promise, as intended by Jehovah, or as understood by the people, yet Moses was, in reality, the only intelligent agent comprehended in the divine meaning of the word. It was with direct and immediate reference to Moses, as His commissioned, authorized and sustained vicegerent, that Jehovah said to the people, "My name is in him!" he is clothed with my authority! commissioned to speak in my name! "Beware of him, and obey his voice; for he will not pardon your transgressions." And accordingly Paul says to the Hebrews [chap. x. 28], "He that despised Moses' law died without mercy, under two or three witnesses."

293. But it will perhaps be objected that, in the New Testament Scriptures Stephen, speaking with reference to the institution of the Sinaic covenant, says, "The law was received by the disposition of *angels*" [Acts vii. 53]: and Paul, speaking on the same subject, says, "The law was ordained by *angels* in the hand of a mediator" [Gal. iii. 19]: and again, he speaks of the Levitical code as "The word spoken by *angels*" [Heb. ii. 2]: and therefore the inference is fully warranted that the *angels* of God were employed as intelligent agents in instituting and promulgating the laws given at Sinai. But in this, as in all difficult questions, it is infinitely more safe to endeavour to get at the true meaning of words, by an accurate knowledge of the things which the words are used to signify, than to attempt to ascertain the things, by the mere force of words, as determined by grammatical rules and the *usus loquendi*. Who, then, according to the Sacred Scriptures, did, under Jehovah, in fact, institute and promulgate the laws of the Mosaic Dispensation? and whence did the legislator derive his instruction and authority? We have seen that, from the first appearance of Moses among his enslaved brethren in Egypt, as the legate of Jehovah to effect their deliverance, until the advent of the divine presence upon mount Sinai had been consummated, in almost every instance of signal manifestations of divine power in their behalf, the children of Israel were expressly informed that the great object of those manifestations, was that they might fear Jehovah and *believe Moses, His servant*. And when Jehovah informed Moses for the instruction of the people, that He purposed to manifest His presence to them in awful grandeur and terrible solemnity, upon Mount Sinai, He explicitly declared that, the object of the manifestation, was that, the people might hear when He spoke with Moses, and *believe Moses for ever*. And Moses expressly affirms that all which the divine voice uttered on the Mount, in the hearing of the people, was the Decalogue, or Ten Commandments; and that even this utterance was not understood by the people because they were afraid by reason of the fire, and went not up to the Mount: but that *he stood between Jehovah and the people at the time, to show them the word of Jehovah*. [Deut. v. 1—22.]

294. Now, so far as the human mind can understand the matter, it would seem a wasteful expenditure of miraculous demonstration, to do all this, for the purpose of establishing the confidence of the people in Moses as their divinely commissioned and authorized leader, and teacher and lawgiver, unless Jehovah purposed that when the confidence of the people was fully established in Moses as His vicegerent, Moses should, in the execution of his commission, act with the least possible dependence on supernatural machinery and miraculous interference. (6.) For if Jehovah intended to employ an intelligent supernatural angelic agency cognizable to the people, in instituting and promulgating the laws of the Mosaic Dispensation, it was of very little consequence to establish the confidence of the people in Moses. But there is nothing in the New Testament Scriptures which explicitly teaches that such an agency was thus employed; while the Mosaic Scriptures clearly teach that the whole angelic machinery employed in connection with the vicegerency of Moses, was employed by Jehovah not to supersede the authority of Moses, but to establish and sustain it; and everything in the recorded providence of Jehovah in relation to Moses, demonstrates the divine purpose of educating him to act as *the mālāch*, or *angel* of Jehovah to the chosen people. (230, *et seq.*) Accordingly, when the people had witnessed the terrible manifestations of the divine presence upon the Mount, and in great consternation had said to Moses, "Let not 'ēlōhīm speak with us lest we die! but go thou near and hear all that Jehovah our 'ēlōhīm shall say; and speak thou unto us, all that Jehovah our 'ēlōhīm shall speak unto thee, and we will hear it and do it:"—and when Moses, leaving the people afar off, had drawn near to the thick darkness where 'ēlōhīm was, Jehovah said unto him, "Send the people to their tents! but as for thee, stand thou here by me, and I will speak unto thee all the commandments, and all the statutes and the judgments which thou shall teach them, that they may do them in the land which I give them to possess." Here surely is no intimation of an intermediate, intelligent, angelic agency between Jehovah and Moses: but this passage, in strict accordance with the whole Mosaic Scriptures, clearly presents the idea that Moses was not only the *Mediator* of the Sinai Covenant, but the only intelligent *mālāch* or *angel* employed between Jehovah and the chosen people. As it is written, "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep them, and do them. Jehovah our 'ēlōhīm made a covenant with us in Horeb. Jehovah talked with you face to face, in the Mount, out of the midst of the fire. I stood between Jehovah and you at that time, to show you the word of Jehovah; for ye were afraid by reason of the fire, and went not up to the Mount." [Deut. v. 1—5.] Also, after a repetition of the laws and regulations of the Mosaic Dispensation, it is written, "These are the statutes, and judgments, and laws, which Jehovah made between him and the children of Israel, in Mount Sinai, by the hand of Moses." [Lev. xxvi. 46.] And again, "These are the commandments and the judgments which Jehovah commanded by the hand of Moses." [Num. xxxvi. 13.]

295. But what does the phrase, "*by the hand of Moses*," mean

in the passages of Scripture just cited? It is a figurative mode of speaking, common to all languages in their primitive state, and greatly abounding in the Hebrew Scriptures. The hand, as pre-eminently the executive of the will and the instrument of voluntary power, is put for the agency of the individual spoken of: and sometimes the complex idea tropically signified, comprehends the person with all his attributes and faculties. Thus when Jehovah called to Moses from the midst of the burning bush, and proposed to send him into Egypt to bring out the children of Israel, Moses replied, *bī ādhomāi shela'hnā beyadh tishlā'h*—"O my Lord! send, I pray thee, by the hand thou wilt send." That is; send I pray thee, the person, individual or agent whom thou wilt or shouldest send. (238.) And thus, in the passages above cited, in relation to making and promulgating the law by Moses, the phrase in question, evidently means the agency of Moses. Moses was the agent, or intelligent and voluntary instrument by whom Jehovah made and promulgated the law.

296. How then, are we to understand the language of Stephen and Paul in relation to this matter; which, though somewhat different in our English Version, is, in our Greek text, essentially the same? "*the law was set, established, or confirmed by the instrumentality of angels.*" (293.) Paul says, "The law was established by the instrumentality of angels in the hand of a mediator" [Gal. iii. 19]: or, as it reads in some of the ancient Greek manuscripts—"the law was established by the instrumentality of an angel in the hand of Moses: and this, whether it is the original language of the sacred writer or not, unquestionably gives the true idea; for the word *mesitēs*, "mediator," in the received text, manifestly means Moses, who was in fact the mediator of the Sinaic Covenant. (294.) And let it be particularly observed as a very important consideration in the solution of this question, that, both Stephen and Paul speak of the instrumentality of *angels* in establishing the laws of the Mosaic economy, not with the recognition of the superhuman nature and character of those angels, nor for the purpose of showing the great dignity and high sanction of the Mosaic Dispensation, but for the express purpose of showing the much greater dignity and higher sanction of the Christian Dispensation. Thus Paul writes to the Hebrews, "For if the word spoken by *angels* was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at first begun to be spoken by the Lord, and was confirmed unto us by them that heard Him?" [Chap. ii. 2.] And again, "For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven." [Chap. xii. 25.] And yet again, "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God." [Chap. x. 28, 29.] The Sinaic Covenant of which Moses was the *mālāch* and the *mediator*, with all its angelic machinery, and instrumentality, and sanctions, is here, and throughout the whole of the epistle to the Hebrews, and elsewhere in the New Testament Scriptures, spoken of as an earthly and inferior affair, in

comparison, or rather contrast with the more purely and transcendently divine and heavenly dispensation, of which Jesus Christ the Son of God is the *Angel*, and the Mediator, and Surety. "Jesus Christ the High Priest of our profession, is counted worthy of more glory than Moses, inasmuch as He hath obtained a more excellent ministry, and is the Mediator of a better testament, which is established upon better promises;" or by higher sanctions. Hence, therefore, one of the two following conclusions in relation to the language under consideration, is necessarily true:—namely; first—Stephen and Paul used the word *angel* in its *singular*, instead of its *plural* form, and by it meant Moses himself; as in some of the ancient Greek manuscripts—"the law was established by *an angel* in the *hand of Moses*;" that is, in the *person* of Moses; and transcribers have, in accordance with more modern opinions, altered the word to the plural form:—or second; Stephen and Paul used the word *angels* to signify the pillar of a cloud and of fire, and the thunders and lightnings, and the voice of the trumpet, and other unintelligent *mālāchīm* which Jehovah employed to establish and sustain the authority of Moses as His vicegerent to the children of Israel, and by virtue of which, Moses was enabled to establish and execute the laws which he gave to the people. (290.) That the latter of these two conclusions is the true one, and the true solution of the particular question before us, can hardly be doubted by any one who honestly, understandingly and thoroughly studies the Sacred Scriptures. "The law was established by the instrumentality of angels in the hand of a mediator," or "in the hand of Moses." That is, the *mālāchīm* or *angels* were subordinate and subservient to the mediatorial office of Moses. They were to the people the sensible evidences, and the only evidences which they could appreciate, of his divine authority, as their leader, teacher and lawgiver: and therefore, they were to the people the "*engous*," the "*surety*" of the validity and divine sanction of the laws which he gave them. Hence Paul says, that "Jesus was made the *engous*—the '*surety*' of a better dispensation." It was, in fact, therefore, by the instrumentality of *mālāchīm*, or *angels*, in the mediatorial hand of Moses that the Mosaic Code was established. Whether we adopt the latter or the former conclusion however, in either case, the New Testament Scriptures accord perfectly with the Mosaic Record in describing Moses as the *mediator* of the Sinai covenant, and as the only *mālāch* or *angel* which officiated as an intelligent agent between Jehovah and the children of Israel in the institution of that covenant, and acted as the vicegerent of Jehovah in framing and establishing the laws of the Mosaic Dispensation.

THE EXTENT TO WHICH MOSES HIMSELF, AS THE MALACH AND MEDIATOR OF THE SINAIC COVENANT, OR DISPENSATION, WAS RESPONSIBLE FOR THE VALIDITY AND SANCTION OF THAT DISPENSATION.

297. The questions which next come before us, demanding our solemn consideration, and the accurate solution of which, is of the *first importance* and greatest consequence in the whole argument concerning the Mosaic dispensation, are these; To what extent was

Moses himself, as the *mālāch* and *mediator* of the Sinaic Covenant or dispensation, responsible for the validity and sanction of that dispensation? and to what extent is the dispensation to be regarded as a miraculous and immediate revelation of Jehovah? Or, in other words, How far did the divine agency, exerted in instituting and establishing the Mosaic dispensation, supernaturally and *absolutely* control the will of Moses? and how far was that agency itself governed by the constitutional laws of nature (18, 88), leaving Moses in perfect moral freedom and responsibility, to act from his own judgment—to employ all the knowledge which he had by any means acquired, and, at his own discretion, to adapt his measures to conditions and circumstances? In order to a true and complete solution of these questions, it is necessary that we should again recur to principles and reasonings which have been advanced in the preceding part of my general argument; and for the sake of avoiding repetition, I request my readers to turn back and read again with close and earnest attention, the hundred and twenty-ninth, and the hundred and thirtieth sections, in which are brought together most of the principles which relate to the particular questions now before us. And from these—from the whole argument which we have thus far prosecuted—from all the revelations of God in the volume of nature and in the inspired word (127), it is most evident that the divine agency supernaturally and *absolutely* controlled the will of Moses to a very limited extent: but that agency was mainly exerted in the efficiency of the constitutional laws divinely established in the nature of things (4), and therefore, in perfect consistency with Moses' entire moral freedom and responsibility. So that, in his particular case, as Paul asserts generally, "*the spirit of the prophet was subject to the prophet.*" (107, 164.) God had, through the constitutional laws of nature, ruled all things in relation to the constitution and character of Moses, to make him what he was, and to move him in the consciousness of moral freedom, to act as he did. That is, God had done all that in the nature, condition and circumstances of things, was possible, to fit him in the highest degree, with respect to the physiological, intellectual, moral and religious qualities and properties of his character, for the office which he was ordained to fill. It was by virtue of the integrity and efficiency of the laws of God in the nature of things, that Moses had his Egyptian and Midian education. (230, *et seq.*) And every physical, and physiological, and moral, and religious, and theological, and political, and other truth, the knowledge of which Moses had by any means acquired, whether in the schools of the priests, or from the sacred records and traditions of Egypt, or in the solitude of the Midian desert, was no less a truth of God, and no less of divine authority, and no less essential to the accomplishment of his mission as the leader, and teacher, and lawgiver of the chosen people, than were those truths which were miraculously enunciated from amidst the thunders, and lightnings, and thick darkness on Mount Sinai. For it should be continually borne in mind that "*God is truth;*" and that "*all truth is of God;*" and equally of divine authority, as a rule of action, whether ascertained by experience, or scientific investigation, or supernatural inspiration, or miraculous enunciation. (127.) Indeed, it is not evident that even

the truths of the Decalogue, miraculously enunciated from Mount Sinai, were then supernaturally revealed to the mind of Moses. On the contrary, the whole economy of the divine administration in relation to Moses and the Mosaic dispensation, warrants the conclusion that those truths had been previously developed in Moses' mind, and that, they were miraculously and terribly enunciated from the Mount, in the hearing of all the people, for the two-fold purpose of confirming the truths in the mind of Moses, and of confirming the confidence of the people in Moses as the vicegerent of Jehovah.

298. Accordingly, when the terrible demonstrations of the divine presence on the Mount, had, as far as in the nature, condition and circumstances of things was possible, produced these effects, and the people, in great consternation, had deprecated the voice of 'ēlōhīm, and entreated Moses to stand between them and Jehovah their 'ēlōhīm, and, as the *mālāch* of Jehovah, to speak unto them in Jehovah's stead, and promised to hear and obey the word by Moses, the tremendous voice ceased to speak in the hearing of the people: and while the people, more in the mental, and moral, and spiritual, than in the physical sense of the language, "stood afar off, Moses drew near unto the thick darkness where 'ēlōhīm was;" and returned to the people with "*Jehovah's name in him*," clothed with full authority to speak to them in Jehovah's stead; to instruct and direct them, and legislate for them, in all their individual concerns, and in all their domestic, and social, and civil, and political, and moral, and religious affairs and interests; and to establish all his edicts, all his dictates, all his regulations, and all his doings, with the solemn sanction, "THUS SAITH JEHOVAH!" Thus Moses became the fully ordained *mediator* of the covenant which ensued, the *mālāch* or angel of the dispensation which followed, the *vicegerent* of Jehovah, in framing and establishing the Mosaic economy. When, therefore, the Hebrew Scriptures state, in reference to the Sinaic dispensation, that "These are the statutes, and judgments, and laws, which Jehovah made between him and the children of Israel, in Mount Sinai, by the hand of Moses," they mean that Jehovah employed Moses as His vicegerent to make these statutes, judgments and laws for the chosen people; and that Moses, in the legislative functions of his vicegerency, made, according to his own understanding and judgment from the knowledge he possessed, the wisest and best laws and regulations which the nature, condition and circumstances of things would admit of, consistently with the moral freedom of the people and the end to be accomplished through their free moral action. Or, in other words, that, Moses as the instrument of Jehovah, still, in perfect moral freedom and responsibility, exercised his own judgment on the knowledge he possessed, whether derived from supernatural teaching or acquired in the school of divine providence (297), and at his own discretion made such laws and established such institutions as he found, from the condition and circumstances of things, to be best adapted to the desired end. Accordingly when Moses, as the vicegerent of Jehovah had, among other regulations, established the ordinance that the people should, on certain days, bring all their matters of controversy and contention before him, for adjudication, Jethro, his father-in-law, having heard of all that 'ēlōhīm had done for

and for Israel his people, came unto Moses in the wilderness, he encamped at the mount of 'ēlōhīm. And it came to pass on morrow, that Moses sat to judge the people: and the people stood round about him from the morning unto the evening. And when Jethro saw all that Moses did unto the people, he said to Moses, "Why sittest thou thyself alone, and all the people stand round about thee from morning until evening?" And Moses replied, "Because the people come unto me to inquire of 'ēlōhīm. When they have a matter, they come unto me, and I judge between one and another; and I make them to know the statutes of 'ēlōhīm, and his commandments." And Jethro said unto him, "The thing that thou doest, is not good. Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to do it alone. Hearken now unto my voice; I will give thee counsel, and 'ēlōhīm shall be with thee. Be thou for the people before 'ēlōhīm—'before 'ēlōhīm,' that thou mayest bring the causes unto them: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they shall do. Moreover, thou shalt provide out of all the people, able men, such as fear 'ēlōhīm, men of truth, hating covetousness; and thou shalt set them over them, to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens. And let them judge the people at all seasons: and it shall be that every great matter shall thou bring unto thee: but every small matter they shall judge: so that it be easier for thyself, and they shall bear the burden with thee. Thou shalt do this thing, and 'ēlōhīm shall command thee so, then thou shalt be able to endure, and all this people shall go to their place in peace. So Moses hearkened to the voice of his father-in-law, and did all that he had said." [Exod. xviii. 1, *et seq.*] Here we find the soothsayer of Midian, instead of Jehovah the 'ēlōhīm of Israel, instructing Moses, and Moses at his own discretion, promptly adopting the measures prescribed by Jethro, and soon afterward enforcing them under the sanction of "thus saith Jehovah," as ancient regulations in the Mosaic economy.

1. To those who read the Sacred Scriptures only in our English version, Jethro appears to be quite an intelligent saint, and talks about God freely and knowingly, and worships Him as devoutly as Moses; therefore, it would not seem absurd to such, to suppose that Jethro was also divinely inspired, and consequently, that what he advised Moses to do, was of divine authority. But we have seen (226, 237), that all the nations and tribes on the face of the earth, at that time, worshipped their *gods* whom they all worshipped, served and propitiated, in the same manner; and that "'ēlōhīm" was the appellative or common name of *all gods*: consequently, Pharaoh of Egypt, and Abimelech of Gerar, and Jethro of Midian, could all speak of 'ēlōhīm, offer sacrifices to 'ēlōhīm, without any reference to, or knowledge of Jehovah the 'ēlōhīm of Israel. Jethro, in common with all others of his day, not only believed in the existence of many 'ēlōhīm, but every nation had its own peculiar tutelary 'ēlōhīm; and he had no idea what the tutelary 'ēlōhīm of the Hebrews, by the name of Jehovah, had done for Moses and Israel his people, in delivering them from bondage, and bringing them out of Egypt. And when he came

to see Moses at Mount Sinai, Moses told him all that Jehovah, as the tutelary 'ēlōhīm of the Hebrews, "had done unto Pharaoh, and to the Egyptians for Israel's sake; and how he had delivered them." And when Jethro had heard Moses' statement, "he rejoiced for all the goodness which Jehovah had done to Israel; and said, Blessed be Jehovah, who hath delivered you out of the hand of the Egyptians. Now I know that Jehovah is greater than all the 'ēlōhīm; for in the thing wherein they dealt proudly, he was above them all. And Jethro took a burnt offering and sacrifices for 'ēlōhīm; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law, before the 'ēlōhīm." But so far is all this from proving that Jethro was an intelligent worshipper of the true God, as now understood by the enlightened Christian mind, it fully demonstrates the contrary; and clearly shows that he was a polytheist, and considered it right to propitiate any 'ēlōhīm, to whose wrath he might be exposed; and to sacrifice to any 'ēlōhīm whose favours he desired, or had received. In the case before us, however, his sacrifices were made, less for religious than social purposes. According to the custom of the times, he wished to give a feast: but the universal religion of the times forbid that he should slaughter the animals necessary for the feast, without offering a portion of the flesh, in burnt offering, to some one or more of the 'ēlōhīm. [Lev. xvii. 3, *et seq.*] Nevertheless, Jethro was undoubtedly a very upright, and devout, and worthy man for the times in which he lived; and had, from experience and observation and reflection, acquired no small share of true, practical wisdom. And if the counsel which he gave to Moses, was true counsel—or in other words, if, with respect to the ultimate fulfilment of the divine purposes of benevolence, it was the best adaptation of means to ends, which in the nature, condition, and circumstances of things was possible, then it was, in reality, as valid, and as truly of divine authority, as if it had been enunciated by a supernatural voice from amidst the thunders and lightnings and thick darkness on mount Sinai: and Moses, in adopting it, acted with perfect integrity as the vicegerent of Jehovah. And so again, in regard to procuring the services of a guide. Notwithstanding the promise of Jehovah that He would send a *mālāch* before the chosen people to keep them in the way, and to bring them into the place which He had prepared; and notwithstanding the divine arrangement that the cloud by day, and appearance of fire by night, should signify to the people when to journey and when to rest, yet, in the perfect integrity of his character as the vicegerent of Jehovah, Moses, when about to depart with the people from mount Sinai, said to Hobab, his brother-in-law, who had resolved to return to his own land and kindred, "Do not leave us, I pray thee, but come with us: for thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." Moses was sufficiently informed in relation to the country through which he was about to lead his people, to be aware of the evils to which both the people and their flocks and herds would be liable, from the aridity and sterility of the desert; and he knew that Hobab, being a native of that country, and a nomad, or shepherd, was well acquainted with the whole region, and could guide him and his people, to the fountains and wells and pastures of the desert through which

ist pass: and, being conscious that he was himself the only
 ent *mālāch* of Jehovah, appointed to lead the chosen people to
 nised land, he felt the need of such a guide to "be instead of
 him; and therefore it was virtually under the full sanction of
 saith Jehovah," that he said to Hobab, go with us and be our
 'and what goodness Jehovah shall do unto us, the same will we
 thee." (Num. xxix. 30—32.)

Let me not be misunderstood on this exceedingly important
 Nothing is farther from my intention or desire, than to attempt
 idate, in the least degree, the claim of the Sacred Scriptures to
 uthority. My aim is accurately to define the legitimate authority
 Scriptures as the word of God, and show precisely, in what
 and to what extent, the divine sanction gives validity to them.
 efiniteness with which this subject has hitherto, and generally,
 prehended by the human mind, and the solemn mystery which
 ounded, and in a measure, enveloped it, have left wide room for
 d conjecture and for superstitious error of opinion, respecting it.
 it is impossible for the human mind to attain to true ideas on
 ject, without just notions of the nature and character of God,
 the nature, condition and relations of man (16, *et seq.*), and
 erceptions of the difference between the physical, moral and
 d governments of God (76, *et seq.*), and of the economy of God's
 nd spiritual governments, with respect to the relation of His
 ereignty to man's moral freedom. But the human mind has
 l understood the constitutional relations between God and man;
 ot well understood that God, in adjusting and establishing the
 tional laws of man's moral nature and agency, necessarily set
 to His own moral and spiritual power, and determined the
 of those powers by the condition and circumstances of man's
 nature. (19, 88, 177.) Hence the human mind has not well
 ood that the moral and spiritual power of God can borrow no
 ate efficiency from His physical omnipotence, and that the
 of *Truth* is always and essentially intrinsic, and therefore, can
 be augmented nor abated in the smallest degree by the dignity
 ess of the being or instrument by which it is enunciated, revealed,
 le known. Consequently, the opinion has been universally
 ined that if the arch-angel of heaven should come to earth as
 essenger of God, and proclaim a truth to the human world, and a
 and obscure human person should utter another truth of equal
 al importance to the well-being of mankind, the divine authority
 truth proclaimed by the angel, would be as much greater than
 the truth uttered by the human person, as the dignity of the
 y, would be greater than the dignity of the earthly enunciator.
 s opinion is utterly erroneous. So that it could be made perfectly
 that what the human person uttered was true, it would be of
 ivine authority with the truth uttered by the angel. And hence,
 aculous phenomena and facts which have ever been connected
 e revelation of truth, have not been intended to give validity to
 th revealed, but to afford just grounds of confidence in the
 y of the enunciator. And so with respect to *accommodated*
 ations of the divine administration; if the best measures are

adopted, and the best regulations are established, which the nature condition and circumstances of things will admit of, though the whole be done by a human agent, in his entire moral freedom, and in the exercise of his own judgment and discretion, from the knowledge he has acquired in a natural manner, without one word of supernatural revelation, or the aid of a single miraculous demonstration, still the measures and regulations have all the divine validity and authority, that they could have, if dedicated to the human agent, by a miraculous voice from amidst preternatural thunders and lightnings and darkness; or if they had been framed and established by the arch-angel of heaven as the immediate instrument of Jehovah.

301. This brings us precisely to the true position of things with respect to the Mosaic Dispensation. God knew from the beginning exactly what Moses would have to do, as His vicegerent to the chosen people; and He did not suffer Moses to spend eighty years without any education preparatory to the important office which he was ordained to fill, and leave him to learn from the miraculous voice on mount Sinai, nor from any supernatural means, any truths, the knowledge of which he had the natural faculties and means to acquire. But all we know of the divine character and government, leads us to believe that nearly all the knowledge employed in framing and establishing the Mosaic economy, was acquired by Moses in the school of divine providence, rather than received by him from miraculous enunciation or supernatural revelation: and that, after Moses' confidence in Jehovah as the *'elōhim* of the Hebrews, was once fully established, all the miraculous phenomena, manifestations and enunciations attending his mission, were for the purpose of establishing and sustaining his authority with the people, as the vicegerent of Jehovah, rather than for the purpose of revealing new truths, or imparting new instructions to him, or dictating to him, "statutes and judgments and laws" to be given to the people.

302. In nearly every respect, therefore, the Mosaic economy was as purely the result of Moses' own moral agency, as if he had, in the whole affair, acted without any sensible evidence, or any consciousness of special divine assistance: while, on the other hand, it was to all intents and purposes for which it was established, of as much divine validity and authority, as if Jehovah himself had, without any intermediate human instrumentality, miraculously imposed the whole economy on the chosen people. Because Jehovah so ruled all things in relation to the whole affair, that Moses, as His vicegerent, in whom "He had put His Name," or whom he had clothed with full authority to speak and act in His name, actually did the best that in the nature condition and circumstances of things was possible; and Jehovah himself could do no better. (91, 168.) Therefore Jehovah did it "*by the hand of Moses*:" and Moses did it as the vicegerent of Jehovah, carrying always in his hand the great seal of his commission, with which he impressed on all his ordinances, edicts and regulations, the solemn sanction, "*Thus saith Jehovah!*" and still, in all things, he acted with perfect moral freedom and responsibility, and availed himself of all the knowledge he possessed, and all the information he could obtain, however acquired or attained to, and exercised his own

judgment, and at his own discretion, adopted such measures and established such laws as he found to be the best that the nature, condition and circumstances of things would admit of. Hence, with the strictest propriety, both the Hebrew and the Christian Scriptures speak of the Sinaic code as "*the law of Moses*." "Moses commanded us a law." (Deut. xxxiii. 4.) "For the law was given by Moses." (John i. 17.) And our Lord himself, according to the Evangelists, demands of the caviling Jews, "Did not Moses give you the law?" Nay, indeed he goes farther, and not only affirms that Moses gave the law, but also explicitly affirms that he gave an accommodated law, and that he did so because of the obduracy and perverseness of his people; or adapted his institutions to the condition and circumstances of their complex nature. "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." (215.) That is; though from conditional necessity this Mosaic ordinance was instituted, and was the best that in the nature, condition and circumstances of things, was then possible, yet it is incompatible with the highest and best condition of human nature, and with the best interests of man.

GRAND CONCLUSION IN RELATION TO THE DIVINE VALIDITY AND AUTHORITY OF THE SINAIC DISPENSATION.

303. What, then, is the grand conclusion to which we are legitimately and necessarily brought in relation to the divine validity and authority of the Sinaic dispensation? Manifestly this; that, every ordinance, precept and regulation in the Mosaic economy, which is in perfect accordance with the laws which God has constitutionally established in the nature of things, is of divine validity and authority, as a perpetual and universal rule of action to all human nature, in all periods of time, and in all conditions and circumstances: and that every ordinance and precept and regulation in the Mosaic economy, which is not in perfect accordance with the laws which God has constitutionally established in the nature of things, is, in so far as it varies from those constitutional laws, an *accommodated* dispensation, necessarily adapted to conditions and circumstances, and is of divine validity and authority only when and where the conditions and circumstances exist, out of which arises the necessity for its existence. (66, 176, 200.) And consequently, it is necessarily not more true that the laws of the former category have the stability and permanency of nature, than it is that the laws of the latter category are, in the very nature of things, obsolescent; and therefore, the divine validity and authority, pertaining to the laws of both categories, make it equally obligatory on man to conform to the laws of the former, and to do all he can to remove the conditions and circumstances which make the laws of the latter necessary, and, thereby, to make the greatest possible progress in leaving accommodated institutions behind, and in attaining to institutions more conformable to the constitutional laws of God in the nature of things. (127.)

304. Let it be well understood, however, that the pulling down, or throwing off of old institutions, before the conditions and circumstances

which make them necessary, are removed, or left behind, is not true progress, but rebellion against God and the social well-being of man. The mere insurrectionary repudiation of existing institutions because they are felt to be restraints upon forwardness and lust, or repugnant to sentiments of licentious freedom, is heaven-wide from that progressive change which is justified and demanded by the true economy of the divine government. The only legitimate mode of laying aside an old institution, is by growing into a new and better one; or one adapted to a really improved and actually existing state of things: and, by "*growing into a new and better one*," I mean that true progress in man, which develops in him the idea, the sentiment and susceptibility requisite to the existence and efficacious validity of a new and better institution. The verbal forms of oral or written law, are but wind or shadow, without any substantial reality as rules of action in the human world. It is only when the outward verbal forms are the true exponents of the inward convictions and sentiments of the human soul, that laws have an efficacious validity. And hence the vocation of the *true* reformer, is not to pull down old institutions but to erect and establish new and better ones, by producing those convictions and developing those sentiments in the human soul which naturally signify themselves in those outward modes that constitute the verbal forms of moral and religious and civil laws and ordinances and regulations: being, as it were, by divine intuition, conscious, that, as the serpent lays aside his old skin by developing a new one *under the old*, and thus, gradually, as the new one forms, separating the old one from the conservative power of vitality and leaving it to consequent decay, so by developing in the human soul, the ideas and the sentiments of new and better institutions, and through this economy, developing new and appropriate outward forms which gradually substitute the old, the latter, without the necessity of any violence to demolish them, *naturally* fall into decay from their own defunctness.

THE SOURCE, EXTENSIVENESS, DURABILITY, VALIDITY AND AUTHORITY OF
THE MOSAIC ECONOMY.

305. We are now prepared to contemplate the institution of the Mosaic economy with a correct understanding of its source, its extensiveness, its durability, its validity and authority. We have seen that Jehovah did not leave Moses till he had arrived with the emancipated Hebrews at the foot of Mount Sinai, before He began to educate him for the office of a lawgiver to the chosen people (230): that nearly all, if indeed, not quite all the knowledge in theology, and religion, and ethics, and jurisprudence, and civil polity, and political and domestic economy, and personal regimen, and physical science, which Moses employed in framing and establishing his institutions, was acquired or received before the miraculous enunciation of the Decalogue from the Mount. (291.) We have seen (297), that, whether Moses acquired this knowledge in the schools of the priests, or from the sacred records and traditions of Egypt, or in the solitude of the Midian desert, or received it from miraculous enunciation, it

was equally a part of his divine education, and, by divine sanction, equally available to him in the performance of the functions of his vicegerency. In order to the full validity and authority of the Mosaic institutions, as divine dispensations, it was necessary that they should be the best, that, in the nature, condition and circumstances of things were possible. And if the divine administration made this certain, it was perfectly the same, as to the divine validity and authority of the institutions, whether they were framed and established by a human or superhuman instrumentality, or immediately by Jehovah himself; and perfectly the same, whether the instrumentality employed by Jehovah, acted from His immediate and miraculous dictation, or from knowledge acquired by natural means. And this is precisely the true statement of the case with respect to Moses and the Mosaic institutions. Jehovah so ruled all things in relation to Moses' natural character, and to his education, as to make it perfectly certain that his institutions would be the best that in the nature, condition and circumstances of things were possible: and all this, so far as Moses' agency was concerned, was effected through the economy of his entire moral freedom: his own "heart devised his way while Jehovah directed his steps," and, for the most part, he acted with as full a consciousness of entire freedom of choice and action, and as fully from his own understanding, and judgment, and discretion, as did Lycurgus or Solon or any other human lawgiver, in framing and establishing his institutions. And, after Moses had returned from Midian to Egypt, as the delegate of Jehovah, for the deliverance of the chosen people, the miraculous demonstrations which attended his mission were, as we have seen (291), like those which attended the earthly ministry of our Lord, not so much designed to instruct and edify him, as to establish and sustain his authority with the people, as the vicegerent of Jehovah.

306. The true view, then, in which we are to contemplate the great transaction of instituting the Mosaic economy, is precisely and exactly this; Moses, in perfect moral freedom, worked out his own purposes, while Jehovah worked in him to will and to do the best that, in the nature, condition and circumstances of things was possible. (88, 89.) And therefore, it is in strict accordance with truth, and indeed, the only strictly accurate view of the subject, that, while we continually recognize the divine authority and control in the whole transaction, we still contemplate Moses as acting in perfect moral freedom—employing all the available knowledge he possessed, however acquired or attained to—acting according to his own understanding—exercising his own judgment; and, at his own discretion, adopting such measures and establishing such ordinances, as the condition and circumstances of things made necessary, in order to reach the desired end through the moral freedom of the chosen people. Moses, according to his own knowledge and understanding, did the best he could; and Jehovah so ruled, that Moses actually did the best that in the nature, condition and circumstances of things was possible. With the continual recognition of this divine authority and control, I shall therefore, in rigorous conformity to truth and propriety, speak of Moses as acting in perfect moral freedom, and, according to his own understanding and judgment, in framing and instituting the Mosaic economy.

WHY THE MOSAIC INSTITUTIONS WERE NOT LESS CARNAL AND MORE
SPIRITUAL.

307. Now, the constitutional philosophy of things, the revelations of God in the volume of nature, the whole history of the divine government in the human world, and the testimony of the inspired word as a whole (127), all concur with the general argument before us, to make it entirely certain that had the cotemporaneous condition and circumstances of the complex nature of the chosen people (177), been such as rendered them susceptible of an effectual moral force from the commandments which were miraculously enunciated to them from Mount Sinai, the Decalogue would have formed the politico-religious constitution of the Hebrew Commonwealth, in the Mosaic economy, and not only all visible representations of 'ēlōhīm, but all the forms of their idolatrous rites and ceremonies, would have been laid aside for ever; and the ordinances which thenceforward would have been observed by them, would have been in accordance with true theology and religion. (280.) Moses, though not wholly prepared for this state of things, was, nevertheless, far in advance of his recently emancipated brethren. (178.) He was still deeply tinctured with polytheistic and anthropomorphic notions of 'ēlōhīm. (251.) With utmost confidence he believed in Jehovah, not only as the tutelary 'ēlōhīm of the Hebrews, but as the highest and most powerful of all the 'ēlōhīm (273); but he still had sensual ideas of Jehovah, and contemplated Him as having attributes and passions like his own (236); and he still believed that other nations had their tutelary 'ēlōhīm, which, though far less powerful than Jehovah, were not less wrathful and vindictive; and were sufficiently mighty to be exceedingly terrible and destructive to those against whom their wrath was kindled. Not only on account of the perverseness and obduracy of the chosen people, therefore, but also on account of the evils to which he and his people would be exposed from the wrath of the tutelary 'ēlōhīm of other nations, if unprotected by Jehovah, Moses himself, as well as the people, contemplated the idea of being abandoned by their own tutelary 'ēlōhīm, with the deepest anxiety and dread. And consequently, when Moses, and through him, the people heard that, Jehovah had determined not to "go up in the midst of them" (283), though they little understood the divine meaning of the language, yet they were greatly dismayed, and in fear, humbled themselves. And Moses earnestly entreated Jehovah not to forsake him and the people which He had commanded him to bring up out of Egypt: and he said, "Now therefore I pray thee, if I have found grace in thy sight, show me now thy way that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people." And Jehovah had compassion on him and said unto him, "My presence shall go with thee, and I will give thee rest." And Moses replied, "If thy presence go not with me, carry us not up hence. For, wherein shall it be known that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all people that are on the face of the earth." (241.) A visible demonstration of a special divine presence

necessary to satisfy Moses and the people that they were the objects of Jehovah's favour and protection: and so sensual grossness were even Moses' ideas of his 'ēlōhīm, that he desired to have the perception of Jehovah in the glory of his person. But Jehovah said unto him, "Thou canst not see my face: for there shall no man see me and live." That is, "no human being can see me with his eyes, or have a sensual perception of me: but I will make all my goodness pass before thee—I will give thee sensible evidence of my presence, of my power and of my goodness, and a visible evidence of a divine presence shall go with thee to sustain thy authority with the people as my vicegerent." (291.) The whole of this particular part of the Mosaic Record manifests an accommodation of the divine revelation to a very sensual state of the human soul, with respect to theological and religious ideas and sentiments. Jehovah is represented as putting Moses in the cleft of a rock, and covering him with His hand while He passed by, so that Moses should not see His face, and as taking away His hand after He had passed by, so that Moses might see His back parts: all of which has a grossness utterly incompatible with true ideas of God, and fully demonstrates that the position and circumstances of the complex nature of the recipients of the dispensation, would admit of nothing higher and more consistent with true ideas of the nature and character of God and of the relations between God and man. (176.)

Notwithstanding the vagueness of the Mosaic record with respect to chronological consecutiveness and precision, it is not to be doubted that a considerable time intervened between the enunciation of the Decalogue from Mount Sinai, and the promulgation of the subsequent Mosaic institutions. Moses evidently intended that the Decalogue should form the grand basis of all the institutions, laws, precepts and regulations which entered into the politico-religious system of the Hebrew Commonwealth. Nor is it to be doubted that, when he found his people in a condition to receive as high a dispensation as was prepared to present to them, he would have established a system far more simple in its character, and more consistent with rational, religious and moral truth, than the one which he actually instituted. But the conduct of the people in worshipping the molten calf (Ex. 32:1-35), fully demonstrated that it was not in the nature, condition or circumstances of things possible, to cause them to worship the true Jehovah in a manner suitable to His nature and character, or to keep them in moral freedom, from open idolatry, without instituting, as a substitute for a visible *object* of worship, the system of sensible rites, and ceremonies, and "carnal ordinances," to which they had always been accustomed. Nay, indeed, it was not in the nature, condition and circumstances of things possible, by any means consistent with their entire moral freedom, to keep them from instituting those sensible rites, and ceremonies, and carnal ordinances, in connection with their religious services. The very best that it was possible for Moses to do, therefore, was to retain the forms of worship to which the people had always been accustomed, and which had become inseparably associated with all their theological ideas and religious sentiments, and to systematize and regulate those forms in the best possible manner,

and, in the largest possible measure, to modify and shape them to the great purpose which he desired to accomplish. (281.)

THE RELIGIOUS RITES, CEREMONIES AND ORDINANCES OF THE MOSAIC ECONOMY WERE RETAINED RATHER THAN ORIGINATED BY MOSES.

309. I am fully aware that it is a common opinion, and that many writers have laboured hard to prove that the religious rites and ordinances of the Mosaic economy were, for the most part, originally introduced into religious service, by Moses, acting under the immediate and miraculous dictation of Jehovah. But the opinion certainly is without any foundation in truth, and all the reasoning in its support, has necessarily been feeble and inconclusive. Nothing in human history is more certain than that religious sacrifices, similar to those introduced into the Mosaic economy, were common to all portions of the human world, of which either sacred or profane history gives any account, long before the time of Moses. Indeed we have seen (199, 200), that, the sacrificing of animals in religious service originated in the primitive family of man; and that it did not there originate as a *positive* divine institution, but as a necessary conditional result of the integrity and efficiency of constitutional laws divinely established in the nature of things: and that the practice necessarily increased as the degenerate human species multiplied on the face of the earth, and, throughout all generations, from Cain to the present day, has co-existed with that state of things in which it is naturally developed. (201.) We have seen also, (274), that when Moses returned from Midian to Egypt to effect the deliverance of his enslaved brethren, the efficacious motive which he presented to them to induce them to leave Egypt, was that they should go into the desert and sacrifice animals and hold a feast to Jehovah their tutelary 'ēlōhīm; and when Pharaoh said to Moses, "Go ye, serve Jehovah; only let your flocks and your herds be stayed," Moses replied, "Thou must give us also sacrifices and burnt-offerings that we may sacrifice unto Jehovah our 'ēlōhīm. Our cattle shall go with us: there shall not a hoof be left behind: for thereof must we take, to serve Jehovah our 'ēlōhīm, and we know not with what we must serve Jehovah until we come thither." (Exod. x. 24-26.) This reply of Moses was neither surprising nor strange to Pharaoh's mind. He was perfectly familiar with the idea and the practice of sacrificing animals to the 'ēlōhīm; and the Egyptians had been perfectly familiar with the idea and the practice for ages before Moses was born; and all the inhabitants of the land of Canaan, and of every other portion of the earth, were familiar with the idea and practice before the Hebrews left Egypt: and when the Hebrews "offered burnt-offerings, and brought peace offerings," in their worship of the molten calf, they manifestly did nothing new; but acted out the idea and the sentiment and observed the forms which had been familiar to them from childhood, and to their ancestors through all preceding generations. (201.) And what I have said concerning sacrifices, with reference to the origin of the rites and ordinances and regulations comprised in the Mosaic economy, is mainly if not entirely true of all the other institutions and features of that economy. Instead of introducing entirely new forms

ship, Moses, from conditional necessity, retained the old forms of worship and idolatry to which the people had been accustomed; and the principal change which he made, was in taking away and solemnly prohibiting all images and representations and visible similitudes of God, and making the invisible Jehovah the object of their worship, and the use of their accustomed rites and ceremonies; and thus their old forms of religious service, were made the substitute for the object of worship, as the only means in the nature, and circumstances of things, possible, by which the chosen people could be kept from outward idolatry of conduct, and, as a preparation, gradually elevated to the knowledge and true service of Jehovah, prepared for the introduction of a better Dispensation.

SUMMARY RECAPITULATION.

Now, then, for the sake of the utmost perspicuity in our arguments, and force in our conclusions, let us, by a brief recapitulating together some of the principal propositions in the general argument before us: and First. Jehovah did not elect the Hebrews to be a peculiar people, because of their own righteousness; for they were extremely perverse and rebellious people; but he chose them and separated them from all the rest of the ungodly family of man, for the purpose of accomplishing by and through them, as a separate people, his great purpose of fully developing and establishing his moral and civil government in the human world. (173, 223.) Second. The Hebrews were so deeply sunk in heathenish ignorance and idolatry that, when they arrived at mount Sinai, they had not the most vague notion of the ritual nature and true moral character of God; nor had they any more than the most dim and shadowy and indefinite notion of immortality, and future state of existence, if, indeed, they had any: and they certainly had no idea of any capacities and powers of the soul, for enjoyment or suffering, separate from his animal and corporeal nature. (280.) Third. They were, therefore, at the time the Mosaic economy was instituted, utterly unable to apprehend and discriminate any other than sensible evidences of God's existence and his love and goodness; and consequently, Jehovah always indicated his presence and interposition to them, by sensible manifestations; and they, in their darkness and stupidity, did not perceive why all these manifestations might not as well be the effects of an *'ēlōhīm* resembling as of one having any other form. (272.) Fourth. From the constitution, condition, and circumstances of their complex nature (177), they were continually and powerfully prone to worship *ēlōhīm* whose form or image they could set before them, as the object of their attention during their acts of devotion, or their religious exercises; and consequently, they were ever, and strongly inclined to idolatry. (280.) Fifth. This separate people, as a race, must, according to divine purpose, be led in moral freedom, not only from Egypt to the promised land, but from heathenish ignorance and idolatry, to the knowledge and service of the invisible Jehovah. (281.) Sixth. As moral freedom they could be led only by motives which they could apprehend and discriminate. (277.) Seventh. But, "the way into the holiest of all was

not yet made manifest ;" they were not prepared to receive the highest and holiest order of motives and influences. Having no knowledge of the spiritual nature, and true moral character of God, and of the relations existing between God and man, it was not possible for them to apprehend and appreciate the motives and influences which such knowledge affords : and having no just notions of man's immortal and future state of existence, no motives and influences relating to that state, could be brought to bear efficaciously upon them : and the idea of a future state of existence is hardly alluded to, if indeed it is suggested at all in the writings of Moses ; and the retributions of a future life are never presented as motives, in the early Hebrew scriptures : they are not clearly and distinctly brought out in any part of the Old Testament, for the sole reason that such were the conditions and circumstances of the complex nature of the chosen people, when the Hebrew Scriptures were written, that they had little or no susceptibility for such an order of motives, and therefore such motives could not be brought to bear efficaciously upon them. (80.) It remained for Christ to bring life and immortality to light," in a new and better dispensation. (286.) Eighth. An order of motives and influences, by which they could apprehend and appreciate—by which they could be actuated as moral agents, must therefore, from constitutional necessity, be adopted, in order to lead the people onward in freedom, toward the fulfilment of the great purpose of divine benevolence. (170.) And the only motives by which the people could be actuated and governed in moral freedom, were such as pertained to their time and sense, and related to man as a mortal being ; and derived their principle efficacy from their adaptedness to his animal appetites, desires, and propensities. (282.) Ninth. According to the conditions of the Scriptures (286), such an accommodated order of things was established in the Mosaic economy. Considered in the highest and best condition of human nature, "it was weak and unprofitable, and could make nothing perfect ;" but, considered in relation to the existing state of the human race, and particularly the conditions and circumstances of the complex nature of the chosen people, and that to be effected by them, it was the best that was then possible. An order of things would, with inevitable certainty, have utterly failed to carry them forward, and therefore would, of necessity, have led them to retrograde, according to their natural tendency, to the lowest and darkest depths of ignorance and degradation : but the Mosaic economy, being adapted to, and acting efficaciously upon their moral susceptibilities, served as a school-master to lead them forward toward a

adaptation to the contemporaneous condition and circumstances of chosen people, and for the sake of the ulterior good which it was fully impossible to reach in a better way.

THE FINAL CAUSES OF THE PECULIAR ECONOMY OF THE MOSAIC DISPENSATION.

1. But in order to understand still more clearly and fully the peculiar economy of the Mosaic dispensation, let us still more largely exemplify the *final causes* of that economy, or the reasons why the ordinances and regulations of that economy were instituted. We have (208, *et seq.*) that whatever were the revelations of Himself which were made to Adam and his immediate posterity, not a gleam of the knowledge of the living and true God remained in the mind of man at the time of the flood, except the dim and misty twilight in Noah's soul. (208.) And the light which after the flood was shed afresh on Noah and his family (213), was lost in utter darkness before the confusion of tongues. (222.) And when Jehovah called Abraham (223), the human world was given up to idolatry; even Terah, the father of Abraham, and all his household, served other 'ēlōhīm. (224.) And notwithstanding the covenants which Jehovah made with Isaac and Jacob (225), the immediate posterity of these patriarchs were generally idolatrous; and even Rachel the beloved wife of Jacob had household images of tutelary 'ēlōhīm, which she stole from her father Laban. (227.) And when Moses went into Egypt to bring out the children of Israel (241), he found them so abject in sensuality and benighted ignorance and idolatry, that they had no notion of a tutelary God of their own, but worshipped the vile images of the 'ēlōhīm of the Egyptians; and after all the mighty signs and wonders with which Jehovah delivered them from their bondage and led them on their journey, and spoke to them in the wilderness, they gave themselves up to the presence of Sinai, to the worship of the molten calf; while at the same time, the whole human world besides, was wrapt in the very night of idolatrous polytheism. (226.) Thus we see illustrated in the history of man, what can easily be demonstrated in his nature—the *natural tendency* of man is always to retrograde from moral and religious truth, to error and superstition and idolatry. (35.)

2. The chosen people which Moses brought out of Egypt, and their posterity for many generations afterwards, were incorrigibly idolatrous; and all the inhabitants of the country through which they must pass, and of the land which they went to possess, were swallowed up in the same st and most abominable idolatry and wickedness. The fulfilment of the great purposes of divine benevolence in relation to the whole human family (173), required that some portion, at least, of this idolatrous world should be reclaimed, in order to prepare the way for a dispensation by which the whole world should, "in the fulness of time," be filled with the knowledge of Jehovah, and all should know him from the least even unto the greatest (223): and for this end, Jehovah had selected the Hebrews, who, from constitutional necessity, must be led forward in moral freedom, toward the accomplishment of the great purpose for which they were chosen, by an economy of motives and

regulations adapted to their condition and circumstances. But it was not in the nature, condition and circumstances of things, possible, that the Hebrews should be permitted, in moral freedom, to mix and associate and intermarry with the idolatrous inhabitants of the land, and yet be themselves kept from idolatry, and carried forward toward the fulfilment of the purposes for which they were chosen. It was therefore, *indispensably requisite* that the Hebrews should be separated from all the rest of mankind, and be permanently kept as a separate, distinct and peculiar people; and that the strongest possible measure should be adopted, by which they could, in moral freedom, be restrained from social fellowship and religious communion with their idolatrous neighbours. In order to this end, it was necessary that a dispensation should be adopted, whose economy would continually and in the most powerful manner, tend to the great twofold effect, of the highest sense of their own national dignity and importance, and the strongest possible attachment to their own domestic and social, and civil and political and religious institutions, on the one hand, and on the other, the strongest possible abhorrence and detestation of the institutions and customs of all other nations; and that kind of disrespect and contempt for all other people, which regarded them as less elevated, less favoured and less consecrated than themselves. (268.) And all this must be effected in them as moral agents, acting in the consciousness of perfect moral freedom: and consequently, it was necessary that a dispensation should be adopted which included the strongest or most efficacious motives that, in the nature, condition and circumstances of things, could possibly be brought to bear on them to this effect: and these motives, we have seen were such as related wholly to time and sense; and the most efficacious were such as led to the indulgence of the carnal appetites. (282.)

THE GRAND SINE QUA NON OF THE MOSAIC ECONOMY.

313. Here then we arrive at *the grand sine qua non* of the Mosaic economy; or that, without which all else must prove abortive: namely, From the very nature, condition and circumstances of things, and the end to be accomplished, it was indispensably necessary that whatever were the measures required and the means employed for the purpose, yet at any rate and at all events, the chosen people *must* be separated from the rest of the inhabitants of the earth, and the political institutions which preserved them in their distinct and separate national capacity, must be permanently maintained: and to secure this, with greatest certainty, all their natural and moral and religious instinct, appetites and feelings—their desires and aversions, sympathies and antipathies, hopes and fears, love and hatred, joy and sorrow—all must be brought into requisition. To secure their national fellowship and attachments in the highest degree and strongest manner, they must have some common centre of national interest, and often be brought together and associated in the participation and reciprocation of those enjoyments which they all could appreciate and in which they all could sympathize: and the more certainly to secure these results, the moral and religious instincts and feelings of the people must be made subservient; and again, in order to secure the co-operation of these, with greatest certainty, and

render them most efficacious, the religious institutions of the chosen people must be adapted to their natural propensities and appetites ; and their religious duties must be founded more in self-indulgence than self-denial ; and these principles and measures of accommodation, must be carried to all possible extent compatible with the final cause, or great end for which the dispensation was adopted and its peculiar economy established. And thus, all the individual and domestic and social and civil and political and moral and religious interests and concerns of the chosen people, must be woven into a single system, so as to produce the grand ultimate effect, by compound powers and complex operations.

THE STEPS NECESSARY FOR MOSES TO TAKE IN INSTITUTING HIS POLITICO-RELIGIOUS ECONOMY.

314. We see, then, that the very first step for Moses to take in instituting his politico-religious economy, was to adopt measures by which he could, if possible, put an end to the idolatrous conduct of the chosen people, and lead them to the worship of the invisible Jehovah. But we have seen (284), that the simple testimonies of Jehovah solemnly enunciated from the Mount, and afterward written upon the two tables of stone, were too "glorious" for them, so that they could not look on them—they could not bear them ; and therefore the two tables of the testimonies were put into the ark and laid within the vail of the tabernacle ; and the testimonies themselves, were from constitutional and conditional necessity, covered with the vail of "carnal ordinances," of "types and shadows of good things to come." A system of visible forms of religious service, was retained as a necessary substitute for a visible *object* of worship ; and thus, as the best possible means by which the people could be kept, in moral freedom, from idolatrous conduct, they were permitted to use their sensible rites and ceremonies, in the service of the invisible Jehovah the tutelary 'ēlōhīm of Israel ; and that this service might not be neglected and abandoned, it was made sure by rights and observances connected with bodily enjoyments and sensual indulgences ; and hence, as Paul declares, these "consisted only in meats and drinks, and divers washings, and carnal ordinances, which could not make him that did the service perfect, as pertaining to the conscience" (286) : and hence also, these meats and drinks were such as were best adapted to secure the particular end for which they were permitted : namely, the perpetuity of the service ; even though they might not, in themselves, be compatible with the highest and best condition of human nature.

315. The second step necessary for Moses to take, in instituting his politico-religious economy, was to adopt measures by which the Hebrews could, in moral freedom, be separated from all the rest of the human family, and be permanently preserved in their national capacity, as a distinct and peculiar people ; and to effect this, the two opposite principles of love and hatred, must be brought into the most powerful action. They must regard Jehovah, the tutelary 'ēlōhīm of their nation, as incomparably greater and better than the 'ēlōhīm of

any other nation, and they must esteem themselves as a nation chosen of Jehovah for the highest and most sacred purposes, and cherish the most ardent attachment to all their religious, and political, and civil, and social institutions; and, on the other hand, they must cultivate the deepest abhorrence of the 'ēlōhīm of all other nations, and regard their religious, and other institutions and customs, with the strongest detestation and hatred, and consider all other people as abominably unclean, and as unworthy of all fellowship and alliance with themselves, and only deserving to be destroyed for their great wickedness, or, perhaps to some extent, used as slaves.

316. We perceive therefore, that, in the Mosaic dispensation, as the state was erected for the support of the church, so the church was made the principal engine in the support of the state. All the religious rites and ordinances of the economy, and all the religious feelings of the people were brought in to sustain the interests of the state, while all the machinery of the state was brought into operation, to sustain and perpetuate those religious rites, and ordinances, and feelings. The system of sensible forms and observances employed in the service of the invisible Jehovah as a substitute for a visible object of worship, and which, in order to secure the perpetuity of the service with the greatest possible certainty, were founded in the sensual enjoyments and indulgences of the people to the utmost extent compatible with the accomplishment of the great paramount object of the whole dispensation, were also employed as very important and efficacious moral forces in the politico-religious economy of the state. To make and keep the whole nation, *one people*, Moses established one great national centre and community of interests; and to sustain and perpetuate this community of interests with greatest possible certainty, he framed into it, in the largest possible measure, the religious, and political, and civil, and social, and domestic, and individual interests, and feelings, and propensities, and appetites of every individual in the whole Commonwealth. To cement them together in the most intimate and inseparable unity as one people, he ordained that they should all assemble at the great national centre, three times a year, in circumstances most inviting and agreeable to them, and best calculated to create, and strengthen, and perpetuate in them, a national fraternity of affection, and attachment, and fellowship—best calculated to make every individual member of the Commonwealth feel that the nation was his nation—that the nation's 'ēlōhīm was his 'ēlōhīm; the nation's institutions, his institutions; the nation's rights, his rights; the nation's wrongs, his wrongs; and the nation's enemies, his enemies. And these national assemblies were, in the greatest possible measure, made sure, by religious feelings, and responsibilities, and duties. Every man in the nation was required to present his offerings and pay his vows to Jehovah, the 'ēlōhīm of his nation, three times a year, at the great national centre. And, that all the people, even those who resided at a greater distance from this centre, might, with the greatest possible moral certainty, be made voluntarily to comply with this requisition, the strongest possible motives, compatible with the accomplishment of the great paramount object of the dispensation, were brought to bear upon them for this purpose. They were

anded to take with them to the great centre, tithes of their corn, of their wine, and of their oil, and the firstlings of the herds, and of their flocks, and sacrifice and hold feasts to the 'Ēlōhim of their land: and if the distance was too great for them to carry their gifts and offerings with them, they were permitted to sell them and take money and purchase, at the place of worship, such things as they needed for their religious service and social festivity. If their love of service of their 'Ēlōhim was not sufficiently powerful to carry them to the great national centre, at all appointed times—if neither their duty, nor their social feelings would induce them to go—if, because of the hardness of their hearts and the grossness of their sensuality, but the indulgence of their depraved carnal appetites, would keep them there in moral freedom, then, inasmuch as it was indispensably necessary that they should go, in order to the grand end for which the whole economy was instituted, they were permitted to sell their money for oxen, or sheep, or wine, or strong drink, whatsoever their souls lusted after, or most strongly desired, and to eat and drink, and rejoice, with their households, before Jehovah their God.

**PRIESTHOOD AN IMPORTANT ELEMENT IN THE MOSAIC ECONOMY,
BUT NOT ORIGINAL IN THE SINAIC DISPENSATION.**

. Another exceedingly important element in the Mosaic economy, which contributed largely to its politico-religious efficacy, and to its perpetuity, was the priesthood, which, as we have seen of sacrifices, was not original with Moses; but, in one form or another, had existed from the earliest times, and been co-extensive with the human race. And at the Mosaic epoch there was probably not a nation or tribe on the face of the earth, in which the sacerdotal office did not exist. For centuries before the birth of Moses, the priesthood of Egypt had constituted the most eminent, and distinguished, and the great university in the world, where was taught all that was known in philosophy, astronomy, geology, religion, ethics, civil polity, jurisprudence, therapeutics, and natural science (231): and, in this university, Moses, as we have seen (273), had become "learned in all the wisdom of the Egyptians."

Thus the sacerdotal economy, in the Egyptian system of religion, was unquestionably borrowed all that he could render available for his own Sinaic institutions; and it is not to be doubted that, not only the principal features, but most of the minute details in the whole economy of the Mosaic dispensation, were very similar to those which Moses had seen in Egypt.

1. In order to give the priesthood the greatest possible dignity, and the estimation of the people, Moses made it inaccessible to the individuals of every tribe in the Commonwealth, but one. A single individual was consecrated to this high and responsible office, throughout all generations. And, in order to render the sacerdotal institution more efficacious in the grand politico-religious economy of the Commonwealth, all things in the condition and circumstances of the priesthood, were, as far as possible, so adjusted and regulated as to secure the greatest possible moral certainty that the functions of that

office would be faithfully performed, and the politico-religious interests and services of the people thereby secured and perpetuated. In the distribution of the promised land, the sacerdotal tribe was allowed no portion. (Deut. xviii. 1-5.) The priests were made entirely dependent on the piety of the people for their subsistence. Their food and raiment, and all their possessions were made to accrue to them from the religious services of the people. Just in proportion as the people were faithful and abundant in their tithes, and sacrifices, and offerings to their 'ēlōhīm, the priests were enriched; and, on the other hand, just in proportion as the people neglected their religious duties and services, and withheld their tithes, and sacrifices, and offerings, the priests were impoverished. From the very nature, condition and circumstances of things, therefore, the priests were continually under the influence of the most efficacious motives, to watch over the politico-religious interests of the state, and the religious concerns and conduct of every individual member of the Commonwealth: and to do all they could to sustain and perpetuate the politico-religious economy of the dispensation, in its most perfect integrity and greatest possible efficiency.

319. This wise adjustment of things, however, was, in no degree, an arbitrary measure of Moses: but it was a necessary conditional result of the integrity and efficiency of constitutional laws divinely established in the nature of things. (59.) From the earliest times, to the days of Moses, and for many generations afterwards, not only the Hebrews, but all the inhabitants of the earth, fully believed that the 'ēlōhīm* had senses and appetites corresponding with those of human beings, and that they not only *saw* and *heard*, but actually *smelled* and *tasted* the savour of the offerings which were made to them. (280.) Accordingly, the Hebrew Scriptures represent Jehovah as *smelling the sweet savour* of Noah's burnt-offering (Gen. viii. 21): and as saying to the children of Israel in the wilderness, "If ye are disobedient and rebellious, I will not *smell* the savour of your sweet odours." (Lev. xxvi. 31.) And again, "Where are their 'ēlōhīm which did eat the fat of their sacrifices, and drank the wine of their drink-offerings?" (Deut. xxxii. 37, 38.) And Moses says to the people, "If ye are rebellious to Jehovah your 'ēlōhīm, ye shall go into captivity, and there shall ye serve 'ēlōhīm which neither *see*, nor *hear*, nor *eat*, nor *smell*." (Deut. iv. 28.) These, and many other like passages in the Hebrew Scriptures, clearly and fully demonstrate that the chosen people, to whom the language was originally addressed, confidently believed that Jehovah, their 'ēlōhīm, did *see* and *hear*, and did *smell* and *taste* the savour of the sacrifices and offerings which they made to him. And consequently, they, in common with all the cotemporaneous inhabitants of the earth, believed that they could not propitiate their 'ēlōhīm and secure his favour, and protection, and his blessing on all their labours, and undertakings, and interests, without presenting to him such offerings as were grateful to his smell and taste. And what

* 'Elōhīm is used in the Hebrew Scriptures, both in the singular and plural sense, to signify god or gods. See Note to s. 201.

were, was, as we have seen, necessarily determined in their
 s, by the condition and circumstances of their own complex
 e. (60.) That which was most agreeable to their own senses
 most gratifying to their own appetites, they fully believed to be
 acceptable and grateful to their 'ēlōhīm. (64.) And as the
 n and continual presentation of their meat-offerings and drink-
 ings—of their sacrifices and oblations, to their 'ēlōhīm, required
 inistration of a regular priesthood, they believed that the priests
 peculiarly the servants of 'ēlōhīm, and in a peculiar manner,
 tuted a part of His household; and that it was the will and
 ation of 'ēlōhīm that the priest should depend wholly on what
 ed to them in the performance of His service for their sustenance;
 they who served at the table of 'ēlōhīm should themselves be fed
 at that table (Lev. xxi. 6, 8, 17, 21, 22): and therefore, the
 e believed that it was not more their duty to furnish the table of
 'ēlōhīm with the choicest of those kinds of food and drink, which
 most savory to their own smell and taste, and most gratifying to
 own appetites, for the sake of the particular portions which their
 n required for his own personal use, than for the sake of
 ing sustenance to His sacerdotal servants. And, these sacred
 ies were made certain in the greatest possible degree consistent
 the moral freedom of the people, by the concurrence of their
 l appetites with their religious instinct and sentiments: every
 ho sacrificed or made an offering to 'ēlōhīm being permitted, at
 me time, to take a portion to himself and eat, and drink, and
 e before 'ēlōhīm. (Deut. xiv. 22–26.) It was, therefore, in
 ary accordance with these ideas and sentiments previously
 oped in the human soul, that Moses instituted the sacerdotal
 nt of his politico-religious economy, as the best that in the
 e, condition and circumstances of things was then possible; and
 anded the people, saying, “The priests, the Levites, and all the
 of Levi, shall have no part nor inheritance with Israel: they
 eat the offerings of Jehovah made by fire, and his inheritance.
 fore shall they have no inheritance among their brethren.
 ah is their inheritance as he hath said unto them.” (Deut. xviii.
 . “And every offering of all the holy things of the children of
 l, which they bring unto the priest, shall be his: and every man's
 ved things shall be his: whatsoever any man giveth the priest it
 be his.” (Num. v. 9.) “For Jehovah thy 'ēlōhīm hath chosen
 out of all thy tribes, to stand to minister in the name of Jehovah,
 nd his sons for ever.” (Deut. xviii. 5.)

[AND WINE, IN RELIGIOUS SERVICES AND FEASTS, RETAINED BY
 ES, FROM CONDITIONAL NECESSITY; BUT UNDER SUCH REGULATIONS
 IN THE GREATEST POSSIBLE MEASURE TO RESTRICT THE USE OF
 EM.

l. We have seen (280) that it had been a most vital part of the
 tian education of the Hebrews to sacrifice animals to the 'ēlōhīm,
 eir religious services, and to eat largely of the flesh of those
 als, and to drink wine or some kind of intoxicating liquor, freely,

at their religious feasts: and the idea had become intimately and inseparably associated with all their religious notions and sentiments, that the savour of the roasted flesh of consecrated animals, and of libated wine, was peculiarly and pre-eminently grateful to the 'ēlōhim; and that no propitiatory and acceptable feasts could be held to the 'ēlōhim without such sacrifices, and such meats, and drinks; and that such meats and drinks were, in a measure, consecrated to the 'ēlōhim, and among the richest and most desirable blessings which the 'ēlōhim bestowed on man; and that, to partake of these sacred meat-offerings and drink-offerings, in religious service, before the image or shrine of any 'ēlōhim, was, in their belief, to feast with the 'ēlōhim; and to be permitted occasionally to enjoy these viands and beverages in domestic and social hospitality, and festivities, was, in their belief, to be allowed to partake of the food of the 'ēlōhim; and therefore, to be, in a high degree, favoured and blessed by the 'ēlōhim. (Lev. xxi. 22.) We have seen also (280), that the Hebrews had little knowledge or conception of any other enjoyments or sufferings, blessings or afflictions, than such as pertain to man's earthly nature and temporal existence. The possession of a land flowing with milk and honey—abundance of corn and wine—feasts of fat things—long life—fruitfulness—conquest over enemies, and peace and security in the enjoyment of the bounties of the earth, on the one hand, and barrenness, privation, bondage, disease and untimely death, on the other, were, therefore, the most powerful or efficacious motives that could be, and almost the only motives that were presented to their minds to induce them to leave Egypt and go to the promised land; to induce them to forsake their idolatry and serve Jehovah the invisible 'ēlōhim of Israel; to induce them, in short, to obey all the statutes, to fulfil all the obligations, to perform all the duties, social, civil and religious, of the whole Mosaic dispensation. It was not, therefore, in the nature, condition and circumstances of things possible, by any means compatible with their moral freedom, to restrain them wholly from eating flesh and drinking wine, if those articles were in their possession or obtainable to them. The expectation of slaughtering animals and having a feast of flesh and wine before their tutelary 'ēlōhim in the desert, was the paramount moral force in the motives by which they were induced to leave Egypt; and no other motive was so efficacious with them in all their journey from Egypt to Mount Sinai. (274.) And even with this ruling expectation, all the moral power that could be brought to bear on them was not sufficient, without the frequent interposition of the physical omnipotence of Jehovah, to restrain them from returning to Egypt, and to induce them to continue on their journey. (291.) Consequently, if Moses had attempted to cut them off at once, and entirely, from the use of flesh and wine in their religious services and feasts, and in their domestic hospitalities and social entertainments, it would inevitably have defeated the whole of his great enterprise. Neither the religious, nor sacerdotal, nor civil, nor political economy of the Mosaic dispensation could possibly have been sustained and made efficacious without the use of flesh and wine. Yielding therefore, to conditional necessity, Moses prohibited only such kinds of animal food as were most immediately and powerfully

njurious, and destructive to health of both body and soul; and those kinds, the use of which, he found it necessary to tolerate, he so employed in the politico-religious economy of his dispensation as to render them in the greatest possible degree effective as moral forces in the support of those very institutions by which the people were, in the greatest possible degree, restrained from the use of flesh. For, it is entirely certain, that, at least, during the forty years of their journeyings and sojournings in the wilderness, every measure was taken, consistent with the moral freedom of the people, to keep them from eating flesh. When they left Egypt, they drove with them immense flocks and herds; and though Pharaoh stoutly objected to it, yet Moses strenuously insisted upon it, and would not go without them; and the only reason which he assigned for taking the flocks and herds with him, was, that they would be requisite for religious purposes. "And Moses said thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto Jehovah our 'ēlōhīm. Therefore our cattle shall go with us; there shall not a hoof be left behind; for thereof must we take to serve Jehovah our 'ēlōhīm; and we know not with what we must serve Jehovah, until we come thither." And it is perfectly evident that he assigned the same reason to the Hebrews themselves; and taught them to regard their flocks and herds, so far, at least, as taking their life, and eating their flesh were considered, as consecrated to the service of Jehovah their 'ēlōhīm. (63.) For, there is not a single instance recorded of their killing any of their animals, except for religious purposes, during all the time that they were in the wilderness. And as we have seen (275), they were incited by their lusts, to strip themselves of their jewels, and compel Aaron, in the absence of Moses, to make them an 'ēlōhīm to serve, as a mere pretence to slaughter some of their animals that they might have a feast of flesh and wine; that they might sit down to eat and to drink, and rise up to play, in drunken and lewd revelry: because they had been educated to believe and feel that it was sacriligious and impious to slaughter their animals, except in the service of, or a feast to some 'ēlōhīm.

321. This view of the particular subject now before us, is fully confirmed by three interesting facts in the divine administration. At the wilderness of Sin, it will be recollected (265), the whole congregation broke out in the most bitter, reproachful and violent murmurs against Moses and Aaron; and wished to 'ēlōhīm that they had died by the hand of Jehovah in the land of Egypt, when they sat by the flesh-pots, and when they did eat bread to the full. Jehovah, on that occasion, established a special economy by which they were regularly supplied with manna for their daily food, for forty years. This manna, however produced, was of a vegetable nature; "and the people went about and gathered it, and ground it in mills, or beat in a mortar, and baked it in pans and made cakes of it." Another fact is that, on the same occasion Jehovah also gave them, in a single instance, the flesh of quails to eat; and this is urged by the advocates for flesh-eating, as decided proof of the excellence of flesh-meat for man. "Because," say they, "God would not give his chosen people any kind of food which was not good for them." But if Jehovah knew

that flesh-meat was best for them, and if he designed to encourage them in eating it, why did he not say to them, by Moses, "Behold, ye have flocks and herds without number! slay, and eat, and murmur not against Jehovah, nor against his servant Moses?" Why, instead of this, did he, as a special providence, send them quails to eat? and why, in announcing to them his determination to give them flesh to eat, did he do it more as a threatened judgment than as a promised blessing? more in the language of anger than of complacency? This is the true answer. They lusted for flesh, and there was, in the nature, condition and circumstances of things, no possible way to keep them in moral freedom, from returning to Egypt, but by giving them flesh. Jehovah could destroy them, or interpose physical impossibilities; but as moral agents, in the exercise of perfect freedom of choice and action, they were not susceptible of having any higher or better motive brought to bear on them with sufficient efficacy to make them willing to refrain from returning to Egypt, and to continue on their journey towards the ultimate fulfilment of the divine purpose, without having flesh to eat on that occasion. It was, therefore, morally necessary that they should have flesh to eat: and if they had been permitted, on that occasion, to slaughter some of their animals and eat their flesh, no moral power could have restrained them afterwards, from repeating the act as often as they lusted for flesh. To keep them, therefore, in moral freedom, from the habitual and daily use of flesh-meat they were, at least while in the wilderness, suffered to kill and eat of their flocks and herds, only in religious services. (63.) But on the occasion which we are now considering, they would have flesh, or rebel against Moses and return to Egypt. To restrain them from such a revolt, and such disastrous consequences, and, at the same time, to preserve the moral power by which they were kept from daily slaughtering and eating of their flocks and herds; and also, to manifest himself in the transaction, in such a manner, as still further to convince the chosen people, of his existence, his power, and his protecting presence, and care, Jehovah sent them quails to eat, and thus suffered the less, to prevent the greater evil.

322. The third fact to which I have alluded (321), is the supply of the flesh of quails to this lusting and froward people about a year after the case just described. Hardly had they taken their departure from Mount Sinai, before these debased, and sensual, and rebellious creatures, fell a lusting and weeping again; and said, "Who shall give us flesh to eat?" and they went weeping and wailing about Moses, and entreating him to give them flesh to eat, till the afflicted man was sorely tried and began to wish himself dead: and he seems to have been on the very point of yielding to the sensual importunities, and permitting them to fall like hungry wolves upon their flocks and herds and devour them, when Jehovah appeared for his relief, and declared to him, and through him to the people, that he had heard their weeping and he would give them flesh to eat: not for one, nor two, nor five, nor ten, nor twenty days, but for a whole month of days; until it should come out at their nostrils and should become loathsome to them. Will the advocates for flesh-eating say that this fact is in their favour; because God would not give his chosen people anything

as not good for them? As well might they assert that showers of fire and brimstone upon mankind are good for them, because, according to the Mosaic record, Jehovah rained fire and brimstone upon Sodom and Gomorrah. None, but the most perversely blind, can fail to see that this was an administration of judgment; and, in its essence, a manifestation of divine wrath. For, as the Psalmist declares, "Jehovah gave them their own desire: and they were not estranged from their lusts; but while the flesh was yet between their teeth ere it was chewed, the wrath of Jehovah came upon them, and smote them with a very great plague: and the name of the place was called *the graves of lust*, because there they buried those that lusted. It is asserted, by some, that this destructive plague was a special miraculous dispensation of providence, on the people, as a punishment for their murmuring; and that, it did not, in any manner, grow out of their flesh-eating, as a natural consequence. Yet, be it remembered, that their offence, in this instance, was *lusting for flesh*, and "Jehovah gave them their own desire," and supplied them with food to eat for a month of days; and before they were estranged from their lusts—while yet they continued to eat the flesh, the plague broke out among them and "slew the fattest of them." That this disease was a dispensation of providence, is freely admitted; but whatever of natural energy may have been imparted to natural causes in the case, it is very certain that the result was produced by the operation of constitutional laws divinely established in the nature of things; and the disease was as philosophically and truly a pathological effect of flesh-eating, as drunkenness is an effect of drinking alcoholic liquors to excess. Indeed, the disease appears to have been what was commonly called *cholera morbus*, which came on suddenly and was violent and fatal in its action; precisely the natural consequences of an indulgence in flesh-eating, in the condition and circumstances of the Hebrews at the time. And, accordingly, the authors of the Septuagint version, with whom both the Hebrew and the Greek living tongues, rendered the Hebrew (Num. xi. 20) *we hāyāh nā lezārā* by the Greek *kai 'estai umin eis cholera*—"and to them shall be for cholera."

b. But, let us contemplate this important fact in another point of view. If it did not enter into the economy of the divine administration to restrain the Hebrews from flesh-eating as far as possible, consistently with their moral freedom, while they were journeying and encamping in the wilderness—if they were daily or frequently permitted to eat flesh, why should they, on the occasion we are now considering, or on subsequent occasions, give way to so strong a lust for flesh? Why so pusillanimously complain that they had nothing at all besides manna to eat? (Num. xi. 6; xxi. 5.) And if Jehovah had intended to encourage their eating flesh, why, the question again arises, were they not permitted on this occasion, to slaughter and eat of their immensely numerous flocks and herds? There surely is no other probable, nor plausible answer to this question than that which I have made to it, in considering the similar fact at the wilderness of Sin. (321.) This stiff-necked and incorrigible people knew no other enjoyment than the indulgence of their sensual appetites.

Hence, they were continually murmuring about their food and drink, and incessantly lusting for something that would taste good and excite them. They remembered that their highest enjoyments in Egypt, were in eating flesh, and drinking wine and strong drink; and by fervently meditating on these by-gone indulgences, they kindled up the fires of their lust to an intolerable degree of torment, and made themselves miserable by contrasting their present condition in the wilderness, with their former condition in Egypt, when they sat by their flesh-pots, where they fully satisfied their appetites: and, like spoiled children, these debased and grossly sensual creatures, broke out into weeping, and lamenting, and complaining, saying, "Who shall give us flesh to eat? Who shall give us flesh to eat? We have nothing but this manna before our eyes, till our soul is dried away! O, that we had stayed in Egypt! O, that we had died in Egypt! For it had been better for us to die there in the midst of plenty, than that we should perish of hunger and thirst in this wilderness!" Flesh they lusted for; and flesh they must have by permission, or else, with moral certainty, they would rebel against Moses, and trample his authority under foot; and, either slaughter and eat some of their flocks and herds, or "make them another captain and return to Egypt." To keep them in moral freedom, from both of these courses of conduct, and, at the same time, to chastise them in such a manner as would clearly evince the divine displeasure at their vile sensuality, and serve most powerfully to deter them from again giving way to such debasing lusts, "Jehovah gave them their own desire," and suffered them to indulge their depraved appetite, without restraint, till, as a natural and necessary consequence, a terribly violent and fatal disease was produced by their indulgence.

324. It is perfectly manifest then, that, from the cotemporaneous condition and circumstances of the complex nature of the chosen people (177), flesh-meat and wine, were among the very strongest, or most efficacious motives, which, in the nature of things, could possibly be brought to bear on them as moral agents, to carry them voluntarily forward towards the fulfilment of the divine purpose, for which the politico-religious economy of the Mosaic dispensation was instituted: and that, while these articles were, from conditional necessity, inserted in that economy, as indispensably requisite moral forces, the economy itself was made so to operate, as, in the greatest possible measure, consistent with the entire moral freedom of the people, to restrain them from the habitual and daily use of flesh-meat and wine; and, by this very means, these articles were rendered the more powerful as motives to the performance of the politico-religious services and duties of the economy. (320.) And hence, as we have seen (316), in order to secure with greatest possible moral certainty, the voluntary attendance of every Hebrew, at the great national centre, at the appointed times, those who resided at a considerable distance from that centre, were permitted to sell their gifts and offerings, and take the money and go to the national centre, and there "buy oxen or sheep or wine or strong drink, or whatsoever their souls lusted for, and, with their households eat and rejoice before Jehovah their *ēlōhīm*. (319.)

325. But, were these things permitted because they were, in them-

lives best? or does the permission to use them on such occasions, prove them to be compatible with the highest and best state of human nature? manifestly not. They were evidently employed from conditional necessity, as indispensably requisite moral forces, to secure the voluntary attendance of every Hebrew at the appointed national feasts. Jehovah preferred that a love of his statutes, and a delight in his services, should be the actuating motives of every one of his chosen people; but, if by reason of "the hardness of their hearts" (215), some were insusceptible of being actuated by such elevated and holy motives, then they must be drawn by such motives as would act on them effectually: and, if they had no other moral susceptibilities than such as pertain to sensual appetites, then even their love of flesh-meat and of strong-drink must be employed as moral means of securing their attendance at the great national feasts (316); because such attendance, as we have seen (313), was an essential part of the politico-religious economy of the Mosaic dispensation, in order to the preservation and perpetuity of the state: and from the very nature, condition and circumstances of things, it was indispensably necessary that the state should be preserved, in order to secure the separation of the chosen people from all the rest of the idolatrous inhabitants of the earth; and this separation was indispensably necessary in order to convert the chosen people themselves from idolatry; and this was indispensably necessary, in order to elevate the chosen people to that condition in which they would be prepared for the reception of a new and better covenant, established upon better promises; and this was the great final cause, or end of the whole Mosaic dispensation.

WHY MOSES GAVE THE CHOSEN PEOPLE PERMISSION TO EAT FLESH WHEN THEY SHOULD HAVE BECOME ESTABLISHED IN THE PROMISED LAND, AND WHY WINE WAS NAMED AMONG THE BLESSINGS OF THAT LAND.

326. But it may be here demanded—If this reasoning be true, why did Moses, on the plains of Moab, after the Hebrews had completed their disciplinary probation in the desert, and were about to enter the promised land, give permission to the chosen people, to kill and eat flesh in all their gates, whatsoever their souls lusted for, when they should have become established in the land which Jehovah their *'ēlōhīm* would give them to possess? (Deut. xii. 13—28); and why was wine so frequently promised them as one of the blessings of "the great and good land" which they were to inherit? Let it continually be borne in mind, that, such were then the condition and circumstances of the complex nature of the chosen people (177), that they were not susceptible of having effectually brought to bear upon them any other motives than such as related to their temporal and earthly wants and interests, and mainly to their animal sensibilities and appetites (280); and that, as moral agents, they could be led from Egypt, through the wilderness, to the conquest and possession of the promised land, only by the force of motives. (310.) They loved flesh-meat and wine, and regarded them as amongst the choicest blessings that *'ēlōhīm* could bestow on man (320); and they were not in a moral, nor mental or physiological condition, to be convinced that these things were not

good for them. (26, *et seq.*) If, therefore, Moses, as the vicegerent of Jehovah, had said to them, "When ye shall have become established in the land which Jehovah your 'ēlōhīm will give you to possess, ye shall in no wise drink wine nor strong-drink, nor eat flesh; for such a use of these things is hurtful to human health, and injurious to the morals of man, and destructive to true religion, and in no way consistent with the highest and best state of human nature, nor with the true relations which man sustains to his Creator and to his fellow creatures," such an injunction would, with moral certainty, have driven them back into Egypt, and to the lowest and vilest depths of idolatry and wickedness. (Heb. xi. 15.) For even with all these indulgences, held up as motives to lead them on, it was with the utmost difficulty, and only by adding the frequent manifestations of Jehovah's physical power, to the whole moral force which they were susceptible of having brought to bear on them, that they were carried forward as moral agents to the possession of the promised land. (291, 320.)

327. But Moses had another and exceedingly important reason for permitting the chosen people to eat flesh in all their gates, when they should have become established in the promised land. All the inhabitants of that land had their tutelary 'ēlōhīm, to whom they offered sacrifices and offerings, and whom they worshipped and served, in a manner almost identical with that which Moses retained in his politico-religious economy: so that, the transition from one to the other—so far as the forms and ceremonies of the service are considered, was, at that time, so short a step as hardly to be appreciable (226): and throughout the whole land, the inhabitants had their altars erected on the high places, and in the groves, upon which they offered sacrifices to their 'ēlōhīm. Of all this, Moses was fully connusant, and he well understood and accurately appreciated the enormous moral force, with which the lust for flesh-meat controlled the actions of the chosen people, and especially with respect to religious services; inciting them to sacrifice on any altar and to any 'ēlōhīm, rather than not indulge their depraved appetite. (277.) And with the same integrity of understanding and accuracy of appreciation, he perceived how indispensably requisite it was to the success to the economy which he was instituting, that the great national centre of politico-religious interest, should be maintained, and the great national assemblies made sure; and that the most efficacious motives should be brought to bear on the people for these purposes (313); and he clearly foresaw that when the chosen people should be in peaceable possession of the promised land, if they should strongly lust for flesh-meat, and still think that they might not eat it only in religious services or feasts, and the national centre should be at a distance from them, they would be induced either to erect private altars at home, or employ the old altars of the former inhabitants of the land, and sacrifice animals to some 'ēlōhīm, for the sake of gratifying their lust; and so neglect the appointed services and feasts at the national centre, and perpetuate their idolatry. He therefore, solemnly charged them, when they should possess the land which Jehovah their 'ēlōhīm would give them, to take heed to themselves, that they offered not their burnt-offerings in every place they saw; but in the place only which Jehovah should choose in one of their tribes: there should

or their burnt-offerings, and there do all that he commanded. Yet if they lusted for flesh, and were determined to eat flesh, their souls longed for it, and the place which Jehovah their God had chosen to put his name there, should be too far from them, they might kill of their herds and their flocks, and eat within their gates, whatsoever their souls lusted after. But they must not have in their gates, the tithes of their corn and wine and oil, nor the firstlings of their herds and flocks; nor any of their vows, nor their offerings, nor heave offerings. These, every man with his children and servants, and the Levite within his gates, must bring to Jehovah his 'ēlōhīm at the great national centre, and therefore before Jehovah his 'ēlōhīm.

THE HEBREWS WERE COMMANDED TO EXTERMINATE THE INHABITANTS OF THE LAND OF CANAAN.

From the argument before us, we perceive also, that the extermination of the inhabitants of the land, which the chosen people possess, was a necessary part of the Mosaic dispensation. The human world, as we have seen (311), was, at this time, sunk in the most and most incorrigible idolatry, and abominable wickedness: the inhabitants of the land which the Hebrews were to take possession of, and dwell in, were, in these respects, probably more vile and irreclaimably flagitious, than any other portion of the human family. They were continually warring upon and destroying one another, in the most barbarous and cruel manner; and all their conduct tended to the deepest demoralization and depravity, and consequently to their own utter extermination: and it was, in the nature, and circumstances of things, morally impossible to reclaim them, and save them; and equally impossible for the chosen people to be permitted to associate and intermarry with them, without defeating the great purpose of divine benevolence for which they were chosen, and the Mosaic economy instituted. The greatest good, therefore, required that they should be cut off; and it inevitably would have been cut off by the sword or by disease, if the Hebrews had not taken possession of their land. Yet, all this gave the Hebrews no right to destroy them. But Jehovah had a right to destroy them, and He had a right to employ the Hebrews as his instruments in the destruction of them. Jehovah necessarily destroyed them, in carrying forward His great purpose of universal benevolence: it was the duty of the Hebrews to destroy them, because Jehovah, God and Moses, commanded them to do so: and he commanded them to do so as the best means, in the nature, condition and circumstances as possible, by which the moral effects of good which resulted from this transaction to the human world could be produced. Therefore, neither a wicked, or an ignorant man will find fault with Jehovah or Moses, for commanding the destruction of the nefariously and abominably wicked inhabitants of Canaan. Nor indeed, does it appear that the divine administration was any more severe with them than it was with the adult generation of the chosen people themselves, which came out of Egypt: nearly every one of which, was necessarily cut off in consequence of his incorrigible sinfulness, before the Hebrews

entered into the promised land. See Num. xiv. 26—35, and xvi. 63—65, and Deut. ix. 4—6, and xx. 16—18.

RETALIATION, SLAVERY, POLYGAMY, CONCUBINAGE, DIVORCE, ETC., WHY PERMITTED BY MOSES.

329. Most of the reasoning which I have applied to flesh-eating, as an element of the Mosaic economy, is strictly applicable to the *retaliationis*, or vindictive regulations of that economy; such as life for life; eye for eye; tooth for tooth, &c.; and to slavery, polygamy, concubinage, divorce, and other things tolerated, which are not compatible with the highest and best state of human nature; nor with the true relations between God and man. (280.) From the earliest period of human crime, to the days of Moses, the *avenger of blood* had implacably pursued the homicide, till he had wreaked full vengeance on him who had shed the blood of his brother, his kinsman or his friend (218); and there was no moral power on earth nor in heaven to stay the avenger's hand. Blood cried for blood! and that cry must be appeased: and the curse of 'ēlōhīm was upon that brother, that kinsman, that tribe, that nation, which heeded not, and obeyed not that avenging cry! Such was the deep, cordial, conscientious, irradicable belief of all portions of the human family, anterior to, and during the Mosaic epoch. The very best, therefore, that it was in the nature, condition and circumstances of things, morally possible for Jehovah to do by the hand of Moses, was so far to sanction the universal usage of retaliation, as to authorize the taking of life in all cases of wilful murder, and in some other cases of high misdemeanor: less, however, for the purpose of enforcing the duty of taking life in such cases, than for the purpose of acquiring a moral power in this very authority, by which to abate, as far as possible, the truculent excesses of the vindictive spirit, and stay the avenger's hand from the comparatively innocent. Had Moses been sufficiently enlightened and sanctified in the true godliness of Christianity, to have desired and attempted to put a stop to taking life in every case, his effort would have been wholly ineffectual. It would not have given the least check to the fierce excesses of sanguinary revenge. Jehovah therefore, wisely chose a Mediator for the Sinaic covenant, who was, in all things, fitted for his office, in accordance with the condition and circumstances of the complex nature of the people, on whom the covenant was imposed. (177.) And Moses, who knew no better than to do the best that Jehovah knew the nature, condition and circumstances of things would admit of, authorized the taking of life in case of wilful murder, and in some other cases of heinous offence against the civil, political, moral and religious well-being of society, and thereby gained a moral power by which he was enabled, in a very considerable measure, to restrain the revengeful spirit of the chosen people, and give validity to such arrangements as would shield the innocent from the avenger's blow; and mitigate the punishment of those whose guilt admitted of just palliation. (219.) (Num. xxxv. 9—34.) All this reasoning applies to every kind of retaliation tolerated by the Mosaic economy.

330. With respect to slavery, it is strange that there has been so much puerile altercation and fruitless controversy about a point, the

of which ought to have been clearly evident to every enlightened

That human slavery has existed in different portions of the earth from the earliest period of human history, all who are acquainted with that fact are well aware. Here then, is a great fact in human experience

a phenomenon pertaining to the operations of the divine government—a development in the carrying forward of the divine purposes—marked and unerasable record on the page of the volume of nature—the great volume of divine revelation. (127.) And verily, this is, in measure, a casual fact—a fortuitous event; but it is a determinate rational result of the integrity and efficiency of constitutional laws fully established in the nature of things; and as such, is of divine appointment and authority. (200.) No sound-minded man can deny, for a moment doubt that it is a law of God, in nature, that in certain seasons and circumstances of man's complex nature, he shall be a slave. (67.) And in this, as in all other truth the volume of nature and the word of inspiration perfectly harmonize. But there is another,

fundamental law of the divine government relating to this same universal subject, indelibly written and clearly displayed both upon the page of the volume of nature and of the word of inspiration; and which amounts to controlling in its requisition—perpetual in its existence and validity and universal in its bearing, through all generations in all conditions and circumstances of man's complex nature:—namely, *"Thou shalt love thy brother man as thyself!"* Yet there is perfect consentaneousness between all the laws of the divine government; and therefore, there can be no discordance between the conditional law of slavery and the constitutional law of universal benevolence. For it is necessarily true that the constitutional laws of the government always determine the spirit and character and final end of the conditional laws. And hence it is necessarily true, that, the conditional law of slavery is intended, by the divine mind, to carry forward the same divine purpose for which the constitutional law of universal benevolence was instituted: namely, the glory of God in the best universal good of man. The conditional law of slavery is therefore subordinate to, and controlled by the constitutional law of universal benevolence. And hence, it is scientifically and philosophically certain that the conditional law of slavery, as a divine institution, does not make man the slave of another for the sake of the pecuniary benefit or advantage of the slaveholder; but for the tutelary and disciplinary benefit of the slave. For, while the conditional law of slavery has effect on the slave, the constitutional law of universal benevolence does not, for one instant, remit, nor in the least degree abate the force of the paramount requisition on the slaveholder. Nothing in human nature can be more certain, therefore, than that, under the divine administration, one man becomes a slave to another, not that the enslaved is degraded and debased in consequence; but that he may receive salutary discipline by which he will be improved and elevated: and the slaveholder is not made the master who has a right to use the slave as property, to serve his own selfish ends and gratify his own selfish tastes; but he is put in God's stead to the slave, and is solemnly bound by all the moral laws of the divine government and by all the constitutional laws of his own and human nature's well-being, to do for

the slave, according to his abilities, all that he would have God do for himself; and, by every means in his power, to endeavour to raise the slave above the condition and circumstances of his complex nature, which constitute the essence of his slavery and make the form inevitable. And nothing in nature is more certain than that every infraction of this obligation produces evil consequences to human nature as a whole, and re-acts with terrible energy on the oppressor. For, it is not in the nature of things possible for man to oppress man, without evil consequences to human nature as a whole, which will bear with special detriment on the immediate oppressor and his posterity. And it is a fearfully calamitous blindness which shuts the perception of this great truth from any human mind. On all these points the teachings of the volume of nature and of the word of inspiration are perfectly concordant. (170.) From both of these volumes of divine revelation we learn that God denounces slavery on man in certain conditions and circumstances of his complex nature (177); and denounces overthrow and destruction on those who hold man in slavery with the hand of oppression and cruelty rather than with the hand of benevolence and benefaction—a benevolence which sincerely desires, and a benefaction which earnestly endeavours to raise the slave out of his slavery into all that constitutes true manhood.

331. Moses found human slavery as extensive as human society, and as inveterate and incorrigible as human depravity: and there was no *moral* power on earth nor in heaven by which it could, at once, be abolished. Jehovah, therefore, so ruled that Moses, as his vicegerent, did the very best, in relation to slavery, that, in the nature, condition and circumstances of things, was then possible (306): and that was, as in relation to taking life (329), to authorize human slavery under certain limitations and regulations, not for the sake of enforcing nor of encouraging it; but because it was morally impossible to prevent it; and for the purpose of acquiring in the very authority which sanctioned it as an institution, the moral power so to circumscribe and modify it, as to make it, in the largest measure possible, subservient to the great purpose of benevolence, for which the Mosaic economy was established. (311, 312.) The Hebrews would have slaves; and they could not, in moral freedom, be restrained from it. Moses, therefore, turned this incorrigible perverseness to the best possible advantage, and with it, strengthened the wall of separation between the chosen people and their idolatrous neighbours, by permitting the Hebrews to buy slaves of the heathen round about them, and hold them as permanent and hereditary property; and, at the same time, by this very permission, he acquired the moral power to restrain the chosen people from reducing any of their Hebrew brethren to perpetual slavery. (315.) On this same principle in the politico-religious economy of the Mosaic dispensation, the Hebrews were forbidden to take usury of their brethren, but permitted to take it of all other people: and forbidden to eat of anything that had died of itself, but permitted to give it to the stranger that was within their gates, that he might eat it; or they might sell it to an alien; but they must not eat it themselves because they were “a people separated unto Jehovah,” the holy *'ēlōhim*.

332. Concerning polygamy, concubinage, divorce, and other institutions and regulations of similar character in the Mosaic economy, it is not

necessary that I should enter into a particular and extended argument in order to show why they were permitted. The principles and reasonings which I have already presented, fully meet all such particular cases. (280.) "Moses, because of the hardness of your hearts, suffered you to put away your wives," said our Lord to the caviling Jews. And his explanation extends to every element and feature in the Mosaic dispensation, which is not compatible with the highest and best state of human nature. (215.) Neither the divorce, nor the concubinage, nor the polygamy, permitted by the Mosaic institutes was divinely authorized for the purpose of enforcing and sanctioning what was tolerated; but for the purpose of keeping a thoroughly sensual people within the prescribed limits of the authorized indulgence, and thus restraining them from greater excesses in libidinous sensuality, and preventing greater and more mischievous enormities of sin.

THE CONSTITUTIONAL SOURCE AND DURABILITY OF THE DIVINE AUTHORITY AND VALIDITY OF THE ACCOMMODATED INSTITUTIONS OF THE MOSAIC ECONOMY.

333. All the divine authority and validity of the accommodated institutions and regulations of the Mosaic economy, therefore, accrued to them from the conditional necessity out of which they arose as the determinate conditional results of the integrity and efficiency of constitutional laws divinely established in the nature of things (58, 59): and consequently, the divine virtue of those accommodated institutions, required of the people, on whom those institutions were imposed, that they should advance out of the condition and circumstances of their complex nature, which made such institutions necessary. (303.) And, from the very nature and philosophy of things, the divine authority and validity of those accommodated institutions, necessarily passed away, by a constitutional abrogation, as the necessity for the institutions was left behind by the progress of the chosen people, in the true development of their intellectual, moral and religious nature. And hence, as the apostle Paul affirms, those institutions "were imposed on the chosen people till the time of reformation" [*kairos diorthōseōs* —the time of straightening, rectifying, putting right.] (286.)

HOW LONG DID THE DIVINE AUTHORITY AND VALIDITY OF THE ACCOMMODATED INSTITUTIONS OF THE MOSAIC ECONOMY CONTINUE?

334. The question, therefore, which, in the prosecution of our general argument, next comes before us and requires solution, is this, How long did the divine authority and validity of the accommodated institutions of the Mosaic economy continue? and when did they pass away by virtue of the *reformation* which constitutionally abrogated them? And the accurate solution of this question is to be found only in the subsequent history of the human world, and, more especially, in that of the chosen people. In this direction therefore, let us now pursue our way.

THE HISTORY OF THE CHOSEN PEOPLE CONTINUED.

335. Considering them as rational, moral and religious beings, it might be supposed, that after all the signal manifestations and terrible judgments which they had witnessed and experienced from Jehovah their 'ēlōhīm, and all the precepts and commandments which they had received concerning idolatry and other forms of wickedness, the Hebrews, even in their peculiar condition and circumstances, would, thenceforward, be restrained from that open flagitiousness of conduct, which had previously marked their course. But such was the darkened depravity and incorrigible perverseness of that "stiff-necked people," that it was nearly impossible to hold them under sufficient moral restraint, to save them from utter extermination: and we shall find that Jehovah was compelled very frequently to visit them with severe physical judgments, in order to sustain, in a requisite degree, the moral authority of his vicegerent Moses, as their leader and lawgiver.

336. Scarcely was the economy of the Mosaic dispensation put into operation, before two of the leading members of the priesthood, in a fit of intoxication, so desecrated their office, that Jehovah was obliged to destroy them, in order to prevent them from repeating, and others from perpetrating, the same abominable sacrilege: and thenceforward, the whole priesthood were commanded, under the penalty of death, to drink no wine nor strong drink, when they went into the tabernacle of the congregation. And no sooner had this perverse people departed from mount Sinai, and entered upon their journey to the land of promise, under the command of Moses, and the guidance of the pillar of cloud and fire (291), than they again commenced their murmurings; and in a very short time, Jehovah was obliged to send "a consuming fire" among them, as a judgment for their sins; and to destroy many of them, in order to suppress their abominations and deter them from open rebellion against Moses. And this chastisement was hardly removed from them, in answer to the prayers of Moses, before they broke out into a more open and turbulent opposition to their leader, because they had no flesh to eat. Jehovah, as we have seen (322), sent them quails, as a judgment for their sins; and gave them their own desire, till out of their indulgence grew a most fearful plague, which swept them off in multitudes, as the only means by which their wickedness could be restrained, and the moral government of Jehovah, by the hand of Moses, supported and rendered, in a requisite degree, effectual with the survivors. Yet, in the very face of this awful visitation, which was specially intended as a physical means of moral restraint (77), even Miriam and Aaron, the sister and brother of Moses, and the most gifted and elevated of the nation, in the exercise of a wicked spirit of jealousy, poured their taunting sneers and bitter reproaches on him who had been divinely placed as in God's stead to the chosen people, and whose authority Jehovah had repeatedly and in the most signal and solemn manner, demonstrated and sanctioned. Jehovah rebuked them for their vile temerity, and smote Miriam with leprosy, as a judgment to herself, and as a warning to all the people. Thus, in every way, and by all available means, did the divine administration constantly and continually endeavour to establish in the minds of the

people, the deep and permanent conviction of the existence of preme power and majesty, and of the protecting care and liness of Jehovah their 'ēlōhīm, and of the delegated authority of egerent Moses, so as to render them, as far as possible, suscept- being led forward, in accordance with the divine purposes, by oral power. (77.)

REBELLION IN THE WILDERNESS OF PARAN—MOSES' PSYCHOLOGICAL E—THE MOSAIC ECONOMY GRADUALLY DEVELOPED DURING THE YEARS SPENT BETWEEN EGYPT AND CANAAN.

At length, after about two years' absence from Egypt, the was arrived at the wilderness of Paran, on the borders of the ed land; and Moses, in obedience to a divine command, sent spies, a man from each tribe, to explore the land, and bring information to the people. After an absence of forty days, the returned laden with the fruits of the land of Canaan, and stated was indeed a land flowing with milk and honey. And now, had sen people been in such a state of their intellectual, moral and us nature, as rendered it possible for them to be led in moral n, to take possession of the promised land, in accordance with ine purpose of benevolence for which they were chosen (223), anderings would have been at an end, and they would have been ectly forward to the possession and enjoyment of the good land had been given to their fathers (225, 259), and promised to lves. But such was the state of their complex nature—so ghly were the polytheism and heathenism of Egypt, ingrained in y texture of their souls—so incorrigibly depraved and perverse hey—so grossly and irreclaimably sensual in all their desires, all their ideas of human enjoyment, and of the divine nature aracter, and, withal, so pusillanimous and cowardly, that it was the nature, condition and circumstances of things, possible for of them, who had grown up in Egypt, to be led forward to the ion of the land of Canaan, in accordance with the divine purpose ich Abraham and his seed were chosen. (312.) Consequently, Caleb and Joshua, two of the spies, were for going right forward uer and possess, yet when the other ten spies gave an evil report, oke of the men of great stature, and of the giants which they saw land, the whole congregation lifted up their voices and cried and ike cowardly and froward children. And all the people murmured t Moses and against Aaron, and said unto them, would 'ēlōhīm e had died in the land of Egypt! or would 'ēlōhīm we had died wilderness—"Because Jehovah hated us he hath brought us ut of the land of Egypt to deliver us into the hand of the Amorites roy us." And they said one to another, "Let us make a captain t us return into Egypt!" Then Moses and Aaron fell on their efore all the assembly, and Joshua and Caleb rent their clothes in , and entreated the madly infatuated people not to rebel against h their 'ēlōhīm, nor fear the people of the land; for Jehovah 'ēlōhīm was with them, and would surely fulfil the promises he had made to them and to their fathers, if they were faithful and

obedient to Him. And how did this nefariously perverse and rebellious people receive the entreaty and exhortation of these brave and honest men? Did they act like a holy people who were fitted to be governed by a high order of motives? like a chosen nation who were devoted to the service of the living and true God? Did they yield to the force of high moral power, and conform to the dictates of truth? Indeed, they did not! But they fully evinced their own true character; and demonstrated that it was not in the nature, condition and circumstances of things possible to exert sufficient moral force upon them to restrain them from their wickedness. In their unbounded turpitude of heart, they armed themselves with stones and furiously rushed upon their sincere and true friends, to kill them, because they told them the truth. And what prevented the accomplishment of their atrocious purpose? Did Jehovah come forth in his omnipotence to "change their hearts?" Did he pour out his spirit on them to renew them? No! He had already brought to bear upon them, all the moral power for which they had any susceptibility (80), and still they plunged on in sin! and Jehovah was obliged to destroy them in an instant, or arrest their wickedness by some other physical means. He burst upon them in the over-awing and terrific manifestation of his physical omnipotence, and they paused in dismay! And Jehovah, as if utterly despairing of ever being able to fulfil his great purpose of benevolence with so perverse a people, again proposed to sweep them from the face of the earth, and from his servant Moses, raise up another nation to serve him! "How long will this people provoke me?" said Jehovah to Moses, "and how long will it be ere they believe me for all the signs which I have shown among them? I will smite them with the pestilence, and disinherit them, and make of thee a great nation and mightier than they." And now, observe the character of Moses' deprecation, which clearly and fully demonstrates the state of his own complex nature, with respect to his theological ideas, and moral, and religious sentiments. "O Jehovah! if thou shalt kill all this people as one man, the Egyptians will hear of it, and they will tell it to the inhabitants of this land, and then the nations will say, Because Jehovah the 'ēlōhīm of the Hebrews was not able to bring his people into the land which he swore unto them, therefore hath he slain them in the wilderness." How clearly here, the deeply-rooted polytheism of Moses' mind still betrays itself. Jehovah is, in his belief, the supreme 'ēlōhīm; the most powerful of all the 'ēlōhīm; but still he is peculiarly the tutelary 'ēlōhīm of the Hebrews; and Moses is extremely jealous lest anything should take place which would give the surrounding nations reason to believe that the tutelary 'ēlōhīm of the Hebrews is less powerful, and less faithful and protective than their own 'ēlōhīm. And therefore, this is the paramount consideration which he presents to Jehovah as a reason why the rebellious Hebrews should not be suddenly destroyed, by a visitation of divine wrath, and he believes that this consideration will be most availing with his 'ēlōhīm. Jehovah so far yields to the intercession of Moses as to refrain from cutting the rebels off at once, by pestilence; yet he commands Moses to say unto them, "As truly as I live, saith Jehovah, as ye have spoken in mine ears so will I do to you; your carcasses shall fall in this wilderness; and all that were numbered of you, from twenty years old

and upward, who have seen my glory and my miracles which I did in Egypt, and in this wilderness, and have tempted me now these ten times, and have not hearkened to my voice, but have murmured against me, shall perish in this wilderness; and none of you, save Caleb and Joshua, shall come into the land which I sware to make you dwell therein. But your little ones which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised: but they shall first wander in the wilderness and bear your iniquities, till your carcasses be wasted." The ten spies, however, who brought an evil report from the land of Canaan and discouraged the people, were suddenly cut off by a plague.

338. When the people were informed by Moses, that Jehovah had taken them at their word and declared that they should not enter into the promised land, but should die in the wilderness as they had desired, they mourned greatly; and, all at once, became full of courage to go up and take the land; and notwithstanding Moses peremptorily forbid them, and solemnly assured them in the name of Jehovah, that, if they went up, they would be smitten before their enemies, and fall by the sword, yet they regarded not his prohibition nor heeded his warning, but perversely rushed on in disobedience, and were sorely smitten and discomfited, as Moses had foretold them. And now, in a somewhat more submissive spirit, and doubtless, in no small measure under the influence of alarm, they yield to the authority of Moses, who, according to divine instruction, leads them back into the wilderness to wander there under the disciplinary measures of the divine administration, till the older and more intractable portion of them have died out, and the younger portion are fitted to enter the land of promise in accordance with the divine purpose of universal benevolence. And during those long years of wandering, and discipline, and chastisement, that strangely froward people continued to exhibit a living demonstration of their incorrigibleness, and manifested, ever and anon, that turpitude of heart, and that insurrectionary and rebellious spirit, which made it necessary for them thus to wander and thus to be afflicted. During those long years of wandering also, very many, if not most of the statutes, ordinances, regulations, rites, ceremonies and observances pertaining to the civil, social and religious economy of the Mosaic dispensation, were gradually adopted and established, as events suggested, and conditions and circumstances rendered necessary. And consequently, they accurately indicate the intellectual, moral and religious state of the chosen people during that time. (176.)

REBELLION OF KORAH, DATHAN AND ABIRAM, ETC.

339. How long the severe chastisements and awful denunciations which the Hebrews received in the wilderness of Paran, served to curb their refractory spirits and keep them in subjection to the authority of Moses, is not precisely determined by the Sacred Scriptures; but the next recorded insurrection amongst them, was the powerful rebellion of two hundred and fifty princes of the assembly, headed by Korah, Dathan and Abiram. These restless and ambitious men rose up against Moses and Aaron with a design to depose them and usurp their

offices. Moses strenuously, but in vain, exerted on them all the moral power that they were susceptible of having brought to bear upon them. They resisted it with contumely and defiance. Nothing but the destructive exercise of Jehovah's physical omnipotence could arrest their wickedness: and the earth was made to open beneath them, and fire to come down upon them! and thus, the impious rebels were all destroyed in the presence of the terrified congregation, for the declared purpose of demonstrating to the survivors, Jehovah's displeasure at the conduct of those who had perished, and his sanction of the official authority of Moses and Aaron, and his ordination of the instituted priesthood. But the incorrigibly rebellious people, instead of being subdued and humbled, and rendered more tractable and obedient by the fearful visitation, only became the more obdurate and perverse; and, almost in the very face of the terrible judgment, they rose up against Moses and Aaron, and accused them of having killed the people of Jehovah. And they gathered in great turbulence and wrath around Moses and Aaron, and would, doubtless, have committed serious, if not fatal violence upon them, had not Jehovah arrested the progress of their madness, by a sudden and awful manifestation of his presence among them, in the cloud which covered the tabernacle of the congregation. Jehovah saw that it was in the nature, condition and circumstances of things, impossible to control them by pure moral power. Nothing but physical inability, or physical calamity, or the instant apprehension of imminent destruction could restrain them: and, as if wearied out with their atrocious and unmitigable perverseness, he said unto Moses, Get you up from among this congregation that I may consume them in a moment! Moses and Aaron bowed to the earth, in reverential awe: and Jehovah sent a raging plague among the people which destroyed fourteen thousand and seven hundred of them, with almost the terrific instantaneousness of lightning. And Aaron, at the command of Moses, ran, with burning incense between the dead and the living, and the plague was stayed.

340. Here again we may, with reason, pause to remark that, if anything in earth or in heaven could convince this stupid and debased people that Jehovah, their 'ēlōhīm, was omnipotent to execute his judgments on transgressors, and that he was determined to sustain the authority of Moses as their leader and lawgiver, and of Aaron as their high priest, they had seen, and heard, and experienced enough for such purposes: and, in the moment of consternation, they confess it; and cry out, in the fulness of their terror, "Behold, we die! We perish! We all perish! Whosoever cometh anything near unto the tabernacle of Jehovah, shall die! shall be consumed with dying!" Yet no sooner are they put to a little inconvenience, or curtailed in their sensual indulgences, than they forget all past admonitions, and reproofs, and chastisements, and are wholly engrossed in, and governed by, their depraved and supreme selfishness. When water fails in the desert of Zin, they immediately again, gather in turbulent murmurs and angry reproaches around Moses and Aaron, and begin to cry out, "Would 'ēlōhīm that we had died when our brethren died before Jehovah! And why have ye brought up the congregation of Jehovah, into this wilderness, that we and our cattle should die there? And wherefore have ye made us

to come up out of Egypt, to bring us into this evil place? It is no place of seed, nor of figs, nor of pomegranates; neither is there any water to drink." As a special providence, demonstrative of the continual presence, and sustaining power, and protecting care of Jehovah, the rock of the desert is made to become a living fountain, to supply their wants and silence their discontent. And it is interesting to observe that, when their murmurs are founded on real wants, Jehovah does not visit them with judgments, but, with long-suffering mercy, bears with their weaknesses and gives them all needed supplies. Yet one complaint is hardly silenced before they find occasion for another. "And they journeyed from mount Hor by the way of the Red Sea, to compass the land of Edom, and the people again became refractory in the way, and spake against 'ēlōhīm and against Moses, Wherefore have ye brought us up out of Egypt to die in this wilderness? for there is no food, neither is there any water, and our soul loatheth this light bread." They really needed nothing; but they cherished vile and sinful lusts till they became a torment to them, and instigated them to rebel against the authority of Moses and impiously to speak against divine providence, and therefore "Jehovah sent fiery serpents among them which bit the people and many of them died." This judgment aroused their fears again, and in the moment of trepidation, they confessed their sins; and a brazen serpent was raised up for them to look on and be healed.

**THE HEBREWS ON THE PLAINS OF MOAB, THEY WORSHIP BAAL-PEOR.
THE REMNANT OF THOSE WHO WERE NUMBERED AT SINAI, CUT OFF
BY A PLAGUE.**

341. At length, having completed their wanderings in the desert, the Hebrews arrived on the borders of Canaan, and pitched their tents in the plains of Moab, there to sojourn for a season, in order to accomplish their preparations for taking possession of the promised land. They had now been forty years shut out from social intercourse with all other portions of the human family; and, during that period, all had been done that it was, in the nature, condition and circumstances of things, possible for Jehovah to do by the hand of Moses, and by providential and miraculous co-operation with his agency, to develope in the souls of the chosen people such theological ideas, and such moral and religious sentiments, as would enable them clearly and distinctly to discern the difference between Jehovah their own 'ēlōhīm, and the 'ēlōhīm of the surrounding nations; and such as would render it morally certain that they would for ever refrain from worshipping any of the 'ēlōhīm of the heathen round about them, and would faithfully serve Jehovah their own 'ēlōhīm, and keep all his statutes, and observe all his ordinances to do them. But, all the instructions and discipline and training which they had received, and all the solemn and majestic, and terrible manifestations which Jehovah had made of himself to them during the forty years of Moses' vicegerency, had, in so small a measure, elevated and sanctified them, and had left them still so deeply debased, so thoroughly depraved, so grossly sensual and so darkly heathenish, that, no sooner did they find themselves in

social intercourse with the inhabitants of the land in which they sojourned, and under those social influences which acted on their sensual susceptibilities to excite their lusts, than they, at once, broke away from all the moral restraints which Moses had, for forty years, endeavoured to establish around them in the forms of divinely authorized precepts, and admonitions, and warnings, and commandments, and prohibitions, and penal statutes, and gave themselves up to unrestrained licentiousness with the daughters of Moab; and with alacrity and eagerness, joined them in their festive sacrifices to their 'ēlōhīm, Baal-peor, and bowed down unto him and worshipped him.

342. And what, I ask, could have been done with a people so irreclaimably heathenized, so incorrigibly perverse, so nefariously vile, by an economy of government, and an order of motives, adapted to the highest and best state of human nature? Inevitable and utter destruction to the whole nation, must have been the consequence, as Jehovah saw, when they worshipped the calf at Mount Sinai, and declared to Moses, that he would not go up in the midst of them, lest he consumed them by the way, because of their indomitable turpitude of heart. (283, 284.) And now, we see them joined to Baal-peor and rejoicing in his lewd and bacchanal services, as cordially as if he had been their tutelary and beneficent 'ēlōhīm all their lives! And how shall they be reclaimed from this great wickedness? By any moral power, or spiritual influence acting on them as moral agents? Alas! there is, neither on earth nor in heaven, a pure moral force, which, in the condition and circumstances of their complex nature, can be brought to bear effectually upon them, to such an end! (91.) What then, is the best efficient measure that can be taken in the case? Jehovah's conduct demonstrates. His wrath is kindled against the transgressors; and he lets loose a raging plague among them; and commands Moses to take all the heads of the people, and hang them up against the sun, that the fierce anger of Jehovah may be turned away from Israel. Yet, before the plague was stayed, twenty-four thousand of the people perished by it: and this number included all that remained of those who were twenty years old and upward, when they left Egypt, save Caleb and Joshua. So that when this scourge had done its terrible work, there survived not a man of those who, in the wilderness of Paran, wished to 'ēlōhīm that they might die in the desert rather than be led to the conquest of the promised land. (337.)

MOSES' DEATH AT HAND. HIS THEOLOGICAL IDEAS AND RELIGIOUS SENTIMENTS IN HIS LAST DAYS. HIS NEAR APPROACH TO THE TRUE IDEA OF THE UNITY AND ONLINES OF DEITY. HIS THEOLOGY COMPARED WITH THAT OF SOCRATES AND PLATO. MOSES' ELOHIM A HOLY GOD.

343. The vicegerency and the earthly existence of Moses were now drawing to a close. He had reached his hundred and twentieth year. Forty years had he led, and instructed, and given laws to the chosen people: and, in all that time, he had done his utmost to realize to them, all that he, as a messenger of Jehovah, had promised them, when he went into Egypt to deliver them from their bondage. (241.) But

their heathenish depravity, and perverseness, and incorrigibleness, had so far defeated his benevolent designs and efforts, that his life had been exhausted in those disciplinary measures which, from conditional necessity, were pre-requisite to their entering the promised land, in accordance with the divine purpose for which they were chosen. (279.) Had the emancipated Hebrews been prepared for it, Moses would have led them directly into the possession of all he promised them. (337.) But the heathenish darkness of their minds, and the incorrigible depravity and perverseness of their hearts, rendered it morally impossible for him to progress with them any faster than he did. So that, when he, at length, arrived on the borders of the promised land, with his people so far educated and trained, as to be prepared to enter upon the conquest of that land, he was, himself, too far advanced in life, to lead them to that conquest.

344. Moses, therefore, as the mediator of the Sinaic Covenant, and as a type of Christ, so far bore the sins of his people, that, in consequence of those sins, he was obliged to spend the last forty years of his life in the desert, enduring from the people, and on their account, all that is most trying to a benevolent heart and divinely philanthropic spirit: and thus, according to the divine meaning of the language of the apostle Paul, he suffered affliction with the chosen people, and bore from them such reproaches as Christ bore from a sinful world. (233.) Nor, was the disciplinary experience of his forty years' vicegerency in the desert, without great educational benefit to Moses himself. For, as we have seen (273), he not only entered upon his office as the leader, and teacher, and lawgiver of the chosen people, with his mind thoroughly saturated with the polytheism of Egypt, but he passed through the solemn scenes, and witnessed the awful exhibitions of Sinai, and arrived at the wilderness of Paran, on the borders of the promised land, with much of that ingrained taint of his Egyptian education, still infesting his theological ideas and religious sentiments. (337.) And it was on this account, infinitely more than on account of any mere words which broke from his lips in the moment of indignation, when he smote the rock to procure water for the murmuring people in the desert of Zin, that Jehovah said unto him and to Aaron, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore, ye shall not bring this congregation into the land which I gave them." (Num. xx. 12.)

345. Yet, more and more rapidly, as he ripened in years, and matured in wisdom, and drew near to the termination of his earthly existence, did Moses advance, under divine training, in the knowledge of theological and religious truth. And we hear him in his last hours, upon the plains of Moab, for the first time in all his life, making, in his solemn enunciations to the people, a very close approximation to the true idea of the *unity* and *onliness* of *deity*. (273.) "Know therefore, this day, and consider it in thy heart, that Jehovah he is 'ēlōhīm in heaven above, and upon the earth beneath: there is none else." "Hear, O Israel! Jehovah our 'ēlōhīm is one Jehovah: and thou shalt love Jehovah thy 'ēlōhīm, with all thy heart, and with all thy soul, and with all thy might." "Thus saith Jehovah, Behold I, even I am he, and there is no 'ēlōhīm with me." Almost continually, to the

last, however, does the ground-tint of Moses' Egyptian polytheism and anthropotheology, blush through the better convictions of his later years, and betray itself, even in his most sublime enunciations of divine truth—*yehōvāh 'ēlōhēchēm hū' 'ēlohē hā 'ēlōhīm wa 'ādhonī hā 'ādhonim'*. "*Jehovah your God, he is God of gods and Lord of lords.*" "A God great, mighty and terrible." Here, in Moses' last hours, and mingling with his loftiest conceptions of deity, we have a supreme being largely vested with human attributes, and peculiarly the tutelary *'ēlōhīm* of the Hebrews; and a clear recognition of other, though greatly inferior *'ēlōhīm* and divine potentates. And, considering the condition and circumstances of his complex nature (177), and the cotemporaneous state of the human world, and the constitutional laws which govern all divine revelations (66), it is less surprising that Moses attained to no clearer and more accurate conceptions of theological truth, than it is that Socrates and Plato, the wisest and best of the Greek philosophers, who flourished more than a thousand years later in the progress of the intellectual, moral and religious development of the human soul, more than a thousand years after the Mosaic theology had become a part of the living and perpetual human mind, were not one whit in advance of Moses in relation to polytheism. With them, the word *theos*, like the word *'ēlōhīm* with Moses, signified not a *God*, nor *the God* definite and personal; but indefinite, impersonal, all-pervading, all-energizing *Divinity*, which evinced itself in all the operations, and more signally manifested itself in all the tremendous, all the awful, all the afflictive, and all the extraordinary events and phenomena of nature; and distributed itself into the multitudes of personal tutelary deities which the affairs of universal nature made necessary; and each of which was endowed with a measure of divine potency and authority, and characterized by moral qualities corresponding with the requisitions of his particular charge, with reference to the greatest universal good. And, in the theology of Socrates and Plato, Jove was the highest impersonation of divinity, the supreme deity, the God of gods, as Jehovah was in the theology of Moses. So slowly has the true idea of God, and of the relations between God and man, been developed in the human soul, through successive generations of mankind, since the creation of the human species. (311.) In one respect, however, the Jehovah of the Mosaic theology, differed infinitely from all other impersonations of divinity, ever worshipped by man, before the advent of Jesus Christ: and that was in his characteristic moral quality and requisition of *holiness*. He was *kādōsh yehōvāh*—*holy Jehovah*—*pure, clean*; clean from libidinous lust; clean from every sensual lust; clean from any complacency in such lusts in His worshippers: and therefore, His fundamental requirement of His chosen people, was *kōdēsh*—*holiness, cleanness*. "Thou shalt be *am kādōsh*—*a holy people*; *gōy kādōsh*—*a holy nation* unto Jehovah thy *'ēlōhīm*; for Jehovah thy *'ēlōhīm* hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." "Be ye therefore, holy, for I, Jehovah your *'ēlōhīm*, am holy." Be ye clean in your persons; clean in your habiliments and habitations; clean in all your ways and habits; clean in all your appetites and desires; clean from lewd

Sensuality; clean from all inordinate lusts; clean from all unrighteousness, and all wickedness; clean in your bodies and in your souls towards Jehovah your 'ēlōhīm, and clean in obeying faithfully and sincerely all his commandments. And it was expressly in relation to this characteristic moral quality and fundamental requirement of Jehovah, that a very restricted dietetic regimen which almost wholly excluded flesh-meat and intoxicating drinks, was imposed upon the chosen people during the forty years of probationary discipline, which they spent in the desert, as adapted to abate their sensuality, and exalt their moral, religious and theological conceptions: and that the ordinance of circumcision was instituted in the Mosaic economy, as adapted, in some measure, to prevent inordinate libidinousness.

MOSES, IN VIEW OF HIS APPROACHING DEATH, DEVOTES HIMSELF TO THE ACCOMPLISHMENT OF HIS OFFICIAL LABORS. REVIEWS THE PAST; SURVEYS THE PRESENT, AND CONTEMPLATES THE FUTURE, WITH RESPECT TO THE CONDUCT, CHARACTER, AND DESTINY OF THE CHOSEN PEOPLE. REVISES AND CODIFIES HIS LAWS AND ORDINANCES. EXHORTS THE PEOPLE TO BE FAITHFUL TO JEHOVAH THEIR 'ELOHIM. SOLEMNLY PREDICTS THE CONSEQUENCES OF THEIR OBEDIENCE AND DISOBEDIENCE. ORDAINS JOSHUA AS HIS SUCCESSOR. ASCENDS MOUNT NEBO AND VIEWS THE PROMISED LAND. RETIRES TO A SECLUDED SPOT AND DIES.

346. Far, very far in advance of his age, therefore, in moral, religious and theological truth; and to the full measure of human capacity in such a state of the human world, ripe in that wisdom which resulted from his peculiar experience under the extraordinary dispensations of Jehovah (207), Moses, in view of his approaching death, settled down with the children of Israel on the plains of Moab, to spend his last days in accomplishing all that remained for him to do as the vicegerent of Jehovah to the chosen people. In the prosecution of this object, he gathered all the people around him, and solemnly recounted to them, all that Jehovah their 'ēlōhīm had promised to, and done for their fathers; the mighty sign which He had wrought in Egypt; the signal manner in which He had delivered them from their bondage; His awful enunciations and terrible manifestations on mount Sinai; all He had done to them and for them while they were in the desert; the reasons why He had so often visited them with severe judgments, and why He had cut off all that were numbered in the wilderness of Sinai; and reminded them how often they had murmured and rebelled against Jehovah their 'ēlōhīm, and accused him of hating them and designing to destroy them. He assured them that all the dealings of Jehovah with them, had been intended to benefit them; that all the chastisements and afflictive judgments which they had suffered, had been made indispensable by their perverseness and obduracy of heart; and that, Jehovah had in all his dispensations to them, been prosecuting the great and good purpose, not only of delivering them from their bondage and leading them into a land flowing with milk and honey, but, also, of turning them from the worship of the strange 'ēlōhīm, and from every form of idolatry and every kind of wickedness, and making them a separate, holy, righteous, prosperous,

powerful and happy people, wholly and heartily devoted to the service of Jehovah their own 'ēlōhīm: and yet, that, all they had seen heard and experienced in Egypt, and in the desert, during forty years—*all the mighty signs, and terrible judgments, and beneficent providences and interpositions of Jehovah, had failed to give them a mind to perceive, and eyes to see, and ears to hear, even unto the very day in which he was addressing them.* (Deut. xxix. 4.) So that, actually stood before him, that day, on the plains of Moab, little more heathenish, and little more elevated as intellectual, moral and religious beings, than they were when first delivered from their Egyptian bondage.

347. Such, then, was the state of the people for whom it was necessary for Moses, as the vicegerent of Jehovah, to frame and coordinate a system of laws, ordinances and regulations by which they might be governed after his death; and carried forward, in moral freedom, towards the fulfilment of the divine purpose for which they had been chosen. (279.) According to Moses' own explicit testimony, they were, in point of intelligence and discernment respecting religious and theological truth—in susceptibility to moral power, in grossness of sensuality, really little more than depraved human animals. And to the condition and circumstances of the complex nature of such beings, it was necessary for him to adapt his institutions and accommodate his institutions; both in relation to the present and to the future. To the faithful discharge of this arduous and momentous duty, he, therefore, diligently and solemnly devoted himself. He repeated to the people the commandments which Jehovah their 'ēlōhīm enunciated with a terrible voice amidst thunder and lightnings and thick darkness on mount Sinai; recited all the laws, ordinances and regulations which he, in the name of Jehovah, had given them, during the forty years of his vicegerency; and such other laws, ordinances, regulations and authoritative instructions respecting their religious and political and civil and social domestic and individual affairs, interests, concerns and duties as were necessary to complete an extensive and complicated system of politico-religious government, services and observances, adapted both instantly and prospectively to their conditions and circumstances. He then called upon all of the congregation, from the oldest to the youngest—males and females, "to enter into a solemn covenant with Jehovah their 'ēlōhīm, and into the oath which Jehovah their 'ēlōhīm, made with them that day; that He might, that day, establish them for a people unto Himself, and that He might send unto them an 'ēlōhīm, as He had said unto them, and as He had sworn unto their fathers, to Abraham, to Isaac, and to Jacob."

348. Having administered this covenant to the people, Moses proceeded to present to them, in the most impressive manner, the high considerations and motives for faithfully keeping it, that the conditions and circumstances of their complex nature, rendered them susceptible of having brought to bear upon them with any moral efficacy. These, from conditional necessity (59, *et seq.*) all related to earthly existence, enjoyments and sufferings; and mostly, to sensual appetites and affections. He solemnly and earnestly as-

em that, if they would thenceforth utterly abandon all strange *'ēlōhīm*, and put away all idols, and keep themselves separate from all other nations, a consecrated people unto Jehovah their *'ēlōhīm*, and faithfully serve Jehovah their *'ēlōhīm*, who had brought them up out of the land of Egypt and done such great things among them, that they might now know Him and fear Him; and would diligently keep all His commandments and walk in His ordinances, then Jehovah their *'ēlōhīm* would be faithful to fulfil all His promises which he had made to them and to their fathers: and would lead them forward into the great and good land which he had promised them; and drive out all the inhabitants thereof, before them, and deliver it to them and to their children after them, for a possession for ever; and send them seed-time and harvest; and cause the earth to bring forth abundantly, and fill their store-houses with corn and wine and oil, and every good thing; and protect them from evil beasts; and destroy their enemies; and save them from all diseases; and make them fruitful; and cause their days to be long upon the earth, and full of enjoyment; and make of them a great and powerful nation, which should be above all the nations of the earth, and continue in perpetual prosperity and greatness and glory. But if they would not fear Jehovah their *'ēlōhīm*, and faithfully obey him, and diligently keep his statutes—if they continued to go after other *'ēlōhīm* and to serve them, and obdurately persisted in their wickedness, then Jehovah their *'ēlōhīm* would withhold from them the rains and the dews of heaven, and cause their land to be unfruitful, and their cattle and themselves to be barren; and send evil beasts among them; and bring all manner of diseases upon them; and afflict them with famine and pestilence; and deliver them into the hands of their enemies; and drive them away into bondage and tribulation; and shorten their days upon the earth; and multiply their sorrows; and cause them to become an out-cast and despised people—a hissing and a by-word among all nations. “Understand, therefore, this day,” said Moses, “that Jehovah your *'ēlōhīm* is He who goeth over before you; as a consuming fire, He shall destroy the inhabitants of the land which ye go to possess, and He shall bring them down before your face, so shall ye drive them out and destroy them quickly as Jehovah hath said unto you. Yet after Jehovah your *'ēlōhīm* hath cast them out from before you, say not in your hearts, For our righteousness Jehovah hath brought us in to possess this land, but for the wickedness of these nations Jehovah doth drive them out from before you. (328.) Not for your righteousness, nor for the uprightness of your hearts, do ye go to possess their land; but for the wickedness of these nations Jehovah your *'ēlōhīm* doth drive them out before you, and that he may perform the word which Jehovah swore unto your fathers Abraham, Isaac and Jacob. (310.) Understand, therefore, that Jehovah your *'ēlōhīm* giveth you not this good land to possess it for your righteousness! for ye are a stiff-necked people. (279.) Remember, and forget not how ye provoked Jehovah your *'ēlōhīm* to wrath in the wilderness: from the day that ye departed out of the land of Egypt, until ye came unto this place, ye have been rebellious against Jehovah.” (Deut. ix. 3—8.) “Behold, I set before you this day, a blessing and a curse; a blessing, if ye obey the commandments of Jehovah your *'ēlōhīm*, which I command you this day; and a curse if ye will not obey

the commandments of Jehovah your 'ēlōhīm, but turn aside out of the way which I command you this day, to go after other 'ēlōhīm, which have known." (Deut. xi. 26—28.) "I call heaven and earth to record this day against you, that I have set before you, this day life and death, blessing and cursing." But "I know your rebellion and your stiff neck. Behold, while I am yet alive with you this day, ye have been rebellious against Jehovah; and how much more after my death!" "I know that after my death ye will utterly corrupt yourselves, turn aside from the way which I have commanded you; and evil shall befall you in the latter days, because ye will do evil in the sight of Jehovah to provoke him to anger through the works of your hands." "For ye are a nation void of counsel, neither is there any understanding in you." "O that ye were wise! that ye understood this! that ye would be considerate of future consequences!" "O that there were such an heart in them! saith Jehovah, that they would fear me, keep all my commandments always; that it might be well with them and with their children for ever!" (See Deut. xxvii—xxxiv.)

349. Having completed his instructions and admonitions to the people, and made an end of writing the words of law, and accomplished all the labours, and fulfilled all the duties of his viceroyalty, and ordered Joshua to be his successor as a leader and ruler, Moses delivered the code which he had prepared, to the Levites who bore the ark of the Covenant of Jehovah, and commanded them to deposit it in the side of the ark, for the instruction and reproof of Israel after his death; having solemnly taken his leave of the people, he, being a hundred and twenty years old, with an eye undimmed by time and a step unfaultered with age, went up, from the plains of Moab, unto the mountain of Pisgah, to the top of Pisgah, whence, in the serene joy of devout contemplation, he gratefully surveyed the good land of promise, and then retired to a secluded spot in a valley in the land of Moab, and died alone, in the presence of Jehovah his 'ēlōhīm. Thus closed the earthly career of one of the greatest and best men that the world ever saw: and who, as an instrument in the hand of God, did more to mould the character and direct the destiny of mankind to good, than any other human being that ever lived, before Jesus of Nazareth. And they who can only gaze with amazement and bewilderment at the bloody and dark features of the political and religious economy which he framed and established, manifest a total want of consideration of the irresistible necessities under which he acted, and of the unilluminable heathenism, the unmitigable truculence and obdurate intractableness of the people with which he had to deal, and of which he instituted that economy.

SUMMARY REVIEW OF MOSES' VICEGERENCY.

350. Now, in a summary and comprehensive review of the viceroyalty of Moses, with reference to the general argument which we are pursuing, we clearly and distinctly perceive three great and conclusive circumstances occupying the field of our contemplation. The first of these is, that, the period during which Moses was employed in developing, adopting, digesting and establishing the institutions which constitute the Mosaic dispensation, embraced the whole forty years of his life, extending from his return to Egypt as the deliverer of the cl

to his latest days in the plains of Moab: and very many, if not of those institutions were framed or adopted as events suggested, conditions and circumstances rendered them necessary. (338.) The fact is that during that whole period, the people which he led from Egyptian bondage to the borders of the promised land, and for which his institutions were established, hardly made the least appreciable progress in knowledge of moral, religious and theological truth, nor improvement in their moral and religious character. So that, they actually passed from the hands of Moses into the hands of Joshua, very little, if at all, elevated above the thoroughly sensual and deeply depraved and grossly heathenish and grossly idolatrous state in which Moses found them, when he went into Egypt to deliver them from their bondage. (1.) And the third is that, Moses, as the vicegerent of Jehovah, from constitutional necessity adapted his institutions to the condition and circumstances of the complex nature of such a people: which condition and circumstances, we have seen (176), accurately indicate the degree to which the divine revelations and dispensations, as understood by the ancients, were accommodated to the state of those that received them.

351. Here then, we have, reduced as it were to a focal point of view, the whole area of sacred history pertaining to the Mosaic epoch, and can summarily survey, by a single act of vision, all the materials from which we have deduced the philosophy of the Mosaic economy as a divine dispensation. And we clearly perceive that we are to regard the character of the Mosaic institutions, not as determined by the *absolute** force of the holiness, goodness, knowledge and power of Jehovah, but as necessarily determined by the condition and circumstances of the complex nature of the people on whom those institutions were imposed. And consequently the *reasonableness* of the claims of the Mosaic institutions to divine authority and validity, is not determined by the degree in which those institutions harmonize with the divine attributes, but by their adaptedness to the state of the people on whom they were imposed, with reference to the end for which they were established. And we have seen that that state was one of utter and incorrigible sensuality, depravity, ignorance, heathenism, and perverseness: so that, none but a low order of temporal and sensual motives could be brought to bear upon them with any moral efficacy. (280.) And even with this order of motives, all the moral power which they were susceptible of having brought to bear upon them, was not sufficient, without the frequent aid of Jehovah's physical omnipotence, to restrain them from flagitious wickedness and carry them forward, as moral agents, towards the fulfilment of the divine purpose for which they were chosen. (326).

THE STATE IN WHICH THE HEBREWS CAME UNDER THE AUTHORITY OF JOSHUA. THEIR CHARACTER AND CONDUCT DURING HIS GOVERNMENT. THE COVENANT WHICH HE ADMINISTERED TO THEM AT THE CLOSE OF HIS LIFE.

352. In the state just described, the Hebrews came under the authority of Joshua, to be led and governed by him in accordance with

* See Note to Section 67, page 30.

the institutions of Moses. And the people solemnly promised to submit to his authority, and to obey him the same as they had obeyed Moses, on condition that Jehovah his 'ēlōhīm would sanction and sustain his authority by physical and miraculous demonstrations of his protecting presence and power, as he had sanctioned and sustained the authority of Moses. And Jehovah promised to be with Joshua as he had been with Moses; and "he magnified Joshua in the sight of all Israel, that they might know that he was with Joshua as he had been with Moses;" "and all the people feared Joshua as they had feared Moses, all the days of his life." Circumstances, however, rendered it much less difficult for Joshua to govern this perverse and refractory people, than it had been for Moses. During the personal government of Moses, the people, for the most part, had no active employment, and, consequently, had little else to do, than to cherish their animal appetites and lusts, meditate on their privations, contemplate sensual gratifications, brood on their discontents, and foment insurrections and rebellions. But Joshua gave them little time for such things. As soon as he could complete the requisite preparations for an invasion of the promised land, he led them into active martial service, and, during the greater part of his official life, kept them so continually in harness and hostilities of war, that their restless and truculent tempers had sufficient vent upon the doomed inhabitants of Canaan; and they had little leisure to devise and execute internal mischief, and little opportunity to indulge their strong and incorrigible propensity to devote themselves to the sensual services of strange 'ēlōhīm. Yet, with all these circumstances favouring him, it was with no small difficulty that Joshua controlled their heathenish and perverse spirits, and kept them in subjection even to martial law. For as often as opportunity served them, they manifested that deep, incorrigible, hereditary turpitude of heart, which characterized them and their fathers as a race, and displayed itself in frowardness and disobedience, and sensual devotion to strange 'ēlōhīm, and insubordination and rebellion. And even Joshua himself evinced something of this national idiosyncrasy of soul, and in emergencies betrayed a grossness of theological conception, and a feebleness of faith in the promises of the tutelary 'ēlōhīm of his fathers, which demonstrated but a small advance above the universal polytheism and heathenism of his times. Notwithstanding the divine assurances which he had received that he should be sustained, and should be victorious over the inhabitants of the promised land, and should divide that land among the chosen people for their inheritance, yet when, as an evidence of divine displeasure on account of a particular trespass committed by an individual of the nation, a small division of the Hebrew army was routed by the enemy, Joshua rent his clothes and fell to the earth, on his face, before the ark of Jehovah, and cried out, "O Lord* Jehovah! wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites to destroy us? O, that we had been content, and dwelt on the other side of Jordan.

* 'Adhonāi, master, lord—applied to human as well as divine beings.

O Lord, what shall I say when Israel turneth their backs before their enemies? For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth; and what wilt thou do unto thy great name?" (337.)

353. According to his understanding of things, however, Joshua was a pious, upright and faithful servant of Jehovah; and, to the best of his abilities and means, endeavoured to perform, acceptably to his 'ēlōhīm and beneficially to the people of his charge, the duties which devolved upon him as the leader and ruler of the chosen people of Jehovah. But, such was the general state of things, both with respect to the Hebrews and to the inhabitants of the land of Canaan, that Joshua was not able fully to execute the commission which he had received from Moses, to drive out all the inhabitants of the land, and divide the land among the children of Israel. Yet he pushed his conquest over a considerable portion of the territory which had been given to Abraham, to Isaac and to Jacob, and to their seed after them, for an inheritance; and the portions which he did not actually conquer, he nevertheless divided as Moses had appointed. In accordance with the instructions which he had received from Moses, he also caused to be read, in the hearing of the whole congregation of the children of Israel, all the statutes and ordinances, and all the blessings and cursings contained in the book of the law which Moses had written. Yet he failed to preserve as entire a separation between the chosen people and the inhabitants of the land, as Moses had commanded; and was less exterminating in his conquests than the Mosaic injunction required; but spared many of the inhabitants; subjected them to tribute and bondage; and, to some extent, entered into treaties and alliances with them; and thus perpetuated to the Hebrews, effectual temptations and opportunities for their indulgence in the grossly sensual services of strange 'ēlōhīm, and all the forms of wickedness to which they were incorrigibly prone.

354. As the close of his earthly existence drew near, Joshua, as Moses had done before him, gathered all the elders, and judges, and officers of the tribes, and the whole congregation of Israel, around him, and said unto the people, "Thus saith Jehovah, 'ēlōhīm of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other 'ēlōhīm." (224.) And Joshua proceeded to recite to them concisely, their whole history, from the calling of Abraham to the time in which he was speaking to them; and succinctly recounted the wonderful things which Jehovah their 'ēlōhīm had done for them and for their fathers in delivering them from their bondage in Egypt, and in leading them through the desert into the good land which they then possessed. And having done this, he charged them, saying, "Now therefore, be ye very stedfast to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand nor to the left; that ye come not among these nations which remain among you; neither make mention of the name of their 'ēlōhīm, nor cause to swear by them, neither serve them, nor bow yourselves unto them." "But fear Jehovah and serve him in integrity and faithfulness; and put away the 'ēlōhīm which your fathers served

on the other side of the flood and in Egypt, and serve ye Jehovah. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the 'ēlōhīm which your fathers served that were on the other side of the flood, or the 'ēlōhīm of the Amorites in whose land ye dwell: but as for me and my house, we will serve Jehovah. And the people answered and said, Far be it from us that we should forsake Jehovah to serve other 'ēlōhīm: for Jehovah our 'ēlōhīm, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed. And Jehovah drove out from before us, all the people, even the Amorites which dwelt in the land; therefore, will we also serve Jehovah, for he is our 'ēlōhīm. And Joshua said unto the people, Ye cannot serve Jehovah, for he is 'ēlōhīm kedoshīm—a holy 'ēlōhīm (345); he is a jealous 'ēlōhīm and will not tolerate your transgressions nor your sins. If ye forsake Jehovah and serve strange 'ēlōhīm, then he will turn and do you hurt, and consume you after that he hath done you good. And the people said unto Joshua, Nay; but we will serve Jehovah. And Joshua said unto the people, Ye are witness against yourselves, that ye have chosen you Jehovah to serve him. And they said, We are witnesses. Now, therefore, put away, said he, the strange 'ēlōhīm which are among you, and incline your heart unto Jehovah 'ēlōhīm of Israel. And the people said unto Joshua, Jehovah our 'ēlōhīm will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem."

THE CHARACTER AND CONDUCT OF THE CHOSEN PEOPLE DURING THE ERA OF THE JUDGES. CHARACTER OF THE JUDGES.

355. Yet this ~~darkly~~ heathenish people actually entered into this covenant and made these solemn acknowledgments and promises, with no higher conceptions of Jehovah, than they had of the 'ēlōhīm of the Egyptians, of the Amorites, and of other surrounding nations: and the only notion by which they, in their own minds, distinguished Jehovah from the 'ēlōhīm of other nations, was that, he was peculiarly their own tutelary 'ēlōhīm, who, by the exercise of his terrible power, had delivered their fathers from bondage, and given to themselves the good land which they possessed. And, consequently, when Joshua and the elders associated with him in the government of the Hebrew Commonwealth, were dead, the remembrance of Jehovah and of the covenant which they had entered into to serve him, soon utterly died out of the minds of the people, and they, without any real deterioration of intrinsic character, and with little defection in outward morals, readily and fully coalesced in ideas, sentiments and conduct with the inhabitants of the land which they had failed to drive out and destroy, and heartily, joyfully and zealously united with them in the grossly sensual and obscene services of their tutelary 'ēlōhīm (341, 342), and thoroughly abandoned themselves to every kind of wickedness; intermarrying freely and wantonly with the nations which they had been commanded to exterminate; sacrificing animals, and feasting, and carousing, and

iving loose to the most abominable lewdness and ebriety before the mages, and shrines, and altars of the strange 'ēlōhīm of the land, in very high place and every grove; setting up houses of strange 'ēlōhīm among themselves, and consecrating priests to their services; rioting in unbounded sensuality; truculently marauding and freebooting, like lawless and savage bandits, among the neighbouring nations, and even among their own tribes; waging ferocious and exterminating war, now with other nations and now among themselves; and plunging on from one atrocity to another, till they had thrown off all the religious and moral restraints which Moses and Joshua had brought to bear upon their fathers, and had earnestly endeavoured to render perpetually effective through all the successive generations of the chosen people (341); and till even the regular priests of the house of Aaron, who served at the altar politically dedicated to the tutelary 'ēlōhīm of their nation, "knew not Jehovah," and had become so corrupt and profligate that they made the services of the national sanctuary despicable and odious, by the outrage and sacrilege which they habitually perpetrated at the altar, and by the flagrant lewdness which they shamelessly practiced at the very door of the tabernacle of the congregation; and, in short, until the whole Hebrew nation had become so utterly abandoned and so flagitiously wicked that nothing but severe chastisements, and dreadful scourgings, and direful calamities could have any repressing and restraining effect on the depraved appetites, and sinful desires, and lusts, and passions, and conduct of the people.

356. Such is summarily the history of this strangely froward people, during the whole of that period of four hundred years, commonly called "The Heroic Age of the Hebrew Nation," or the Era of the Judges. In all this time, the chosen people, as a nation, made not the smallest progress in the knowledge of moral, and religious, and theological truth, and hardly the least advance in civilization. In all this time, their theological ideas, and religious sentiments and services were such as were common to the heathen nations which surrounded them, and with which they mingled. During this period, as often as the Hebrews, with all the restraining moral force which they were susceptible of having brought to bear upon them, had reached that dark depth in wickedness and heathenism in which the very name of Jehovah was well nigh blotted from human memory, and which, therefore, was incompatible with the prosecution of the divine purpose for which Abraham and his seed were chosen (312), Jehovah, executing the best measures that were, in the nature, condition and circumstances of things possible, raised up enemies against them, and "delivered them into the hands of the spoiler that spoiled them; and sold them into the hands of their enemies round about;" and thus, by human instrumentalities, chastised and scourged them, till the more intelligent portion of them were brought to remember the 'ēlōhīm of their fathers, and to acknowledge, at least with their lips, their allegiance to Jehovah as the tutelary 'ēlōhīm of their nation, and to confess their sin in forsaking him and serving other 'ēlōhīm, and to cry to him for deliverance from the hands of their oppressors. Yet so dark was the heathenism, and so deep was the depravity, and so indomitable was the perverseness of this people, that when Jehovah had listened to their

cries and pitied them in their afflictions, and "raised up judges who delivered them out of the hands of those that spoiled them, they would not hearken unto their judges but continued to go after other 'ēlōhīm, and bowed themselves unto them." And always, as soon as their deliverer was dead and the restraining influence of his personal authority was removed, "they returned and corrupted themselves more than their fathers, in following other 'ēlōhīm to serve them, and to bow down unto them; and they ceased not from their own doings, nor from their stubborn way," till they had again reached that dark depth in wickedness and heathenism which made it necessary that they should again be delivered into the hands of their enemies, and subjected to oppressive bondage and cruel servitude, in order to perpetuate among them even the memory of the name of Jehovah the 'ēlōhīm of Israel. And thus, during the whole era of the judges, the experience of the chosen people was almost a continued series of captivities and afflictions for their wickedness in forsaking Jehovah and serving other 'ēlōhīm, and of deliverances connected with such signal demonstrations of Jehovah's interposition in their behalf, as were best adapted to convince them of the great superiority of Jehovah, the 'ēlōhīm of their fathers, over the 'ēlōhīm which they were so prone to serve; and best adapted to convince them that their own well-being was inseparably connected with their faithfulness to Jehovah, and their adversity inseparably connected with their defection from Jehovah, and their devotion to strange 'ēlōhīm. So that a very considerable portion of the era of the judges was spent by the chosen people in oppressive bondage, as the best measure of divine administration by which it was, in the nature, condition and circumstances of things, possible for them to be kept from utter and remediless apostasy, and for the divine purpose for which they were chosen, to be in any measure carried forward towards its fulfilment by their moral agency.

357. Nor were the leaders or judges themselves, who were, from time to time, as occasion required, raised up for the deliverance of the chosen people, in any considerable degree elevated above the mass of the people in theological ideas and moral and religious sentiments. Being, as a general thing, somewhat more intelligent than their brethren—they had more discernment, and clearer notions, and a better understanding respecting the evidences which, in those times, determined in the human mind the character of universal divinity (315), and of any particular tutelary 'ēlōhīm. (226.) And, consequently, they more accurately perceived the relation between their national theology and religion, and their national experience as to prosperity and adversity, and better understood those divine administrations which demonstrated not only the superiority of Jehovah over other 'ēlōhīm, but also the certainty of his propitiousness when they served him, and the certainty of his judgments when they forsook him and served other 'ēlōhīm. Yet, with all these advantages, though, as instruments in the hand of Jehovah for the carrying forward of the divine purposes, they were the best that the nature, condition and circumstances of things rendered possible; and, so far as considered in relation to the ends for which they were raised up, were such servants of Jehovah as the occasions required; nevertheless, when considered in

relation to theological, and religious, and moral truth, they were but little elevated above the darkest heathenism and the most savage truculence. And though they seemed to be staunch advocates and heroic champions in the cause of Jehovah, yet their conceptions of his character were extremely gross and sensual, and they feared and served Him only as the fearfully jealous, terribly wrathful, and dreadfully vindictive *ēl shāddāi* of their ancestors. (247.) Even Gideon, and Jephthah, and Samson, the most distinguished of these chiefs, were little more than savage warriors and brigands; and they had no conceptions of the character of Jehovah, which, in their minds, made every stratagem, or treachery, or outrage, or cruelty, to secure their ends, inconsistent with their acceptable faithfulness to their *'ēlōhīm*. Gideon, with all the evidences which he received of divine assistance, with all his zeal for the tutelary *'ēlōhīm* of Israel, and with all his heroic valour as Jehovah's champion against the enemies of the chosen people, multiplied his wives and concubines at pleasure, and had no theological ideas, nor religious sentiments, nor considerations that could restrain him from taking the golden ornaments which were the spoils of war, and making a huge ephod, and setting it up as a substitute for the image of the *'ēlōhīm* which he served; and thus causing all Israel to gather in wantonness around it, and perform the same sensual, lewd, and bacchanal services before it, that they did before the images, shrines and altars of strange *'ēlōhīm*. Jephthah's conceptions of the character of Jehovah were so heathenish, that he hesitated not to "offer up for a burnt-offering," to his *'ēlōhīm*, his only child, in fulfilment of a vow made on the eve of battle, to secure divine assistance in conquering and captivating the enemies of Israel. And Samson, though specially raised up and wonderfully endowed by Jehovah with strength and boldness, for the deliverance of the chosen people from the hands of their oppressors, was still little less heathenish in his theological ideas and religious sentiments, and little less wanton and dissolute in his morals, than were the Philistines, against whom his bravery was exercised. For it should ever be remembered that God can employ the worst of men to execute his purposes, and that miraculous endowments do not demonstrate true spiritual godliness in the possessor. (83.)

358. Yet, heathenish, and corrupt, and flagitious as were the general character and conduct of the Hebrews during the era of the judges, still this period was not wholly lost to the cause of human progress in moral and religious and theological truth. Some advancement was made in the true education of the human soul—in the development of the kingdom of God in the human world. (170.) Amidst the general defection, and depravity, and wickedness of the chosen people, and, indeed, in no small measure by these very means, Samuel was raised up, and educated to clearer and more just conceptions of the divine character, and a better understanding of the relations between God and man, than had before been attained to by any human being. Yet, in comparison with Jesus of Nazareth (179), even Samuel was, in his theological ideas, and in his religious and moral sentiments, little elevated above a heathen and a barbarian.*

*This concludes what the author *had prepared for the printer*. The succeeding

359. Not contented with the form of government which Moses had given them, they, in imitation of the heathen nations round about them, must have their king; and the Lord gave them their desire in judgment.

360. The history of the Jews during the reign of Saul is a tissue of almost every species of wickedness. They were grossly ignorant of the true nature and character of the living God, and had no heart to serve Him. It is true they often spoke of their national God, and sometimes professed to serve Him, and to seek instruction from Him; but it was all done with the darkened mind of an idolatrous and sensual people.

361. David, when exalted to the throne of Israel, certainly rose high above the character of the times that had preceded him, and he unquestionably became one of the most truly pious and godly men that ever sat upon the Jewish throne, or adorned their history; and he did far more than any other of their kings or rulers to elevate the character and condition of the people, and raise the glory of the nation. His was, indeed, an heroic and illustrious reign, during which the Mosaic institutions were more fully and scrupulously observed than they had ever been before and the national morality and religion were more consistent with those institutions. Yet David, with all his piety and godliness, indulged extensively in polygamy and concubinage, and was guilty of adultery and murder of the most flagitious character; which, while it demonstrates far more the frailty of his nature than the insincerity of his religion, fully evinces the limitedness of his views concerning that morality which is founded on the truth in regard to the nature and character of God, and the relations existing between God and man.

362. Not to dwell on the scenes of wickedness, and violence, and shocking outrage which marked the close of David's reign, and intervened between that and the establishment of Solomon on the throne of his father, we pause with astonishment to contemplate the almost incredible exhibitions of character developed in the wisest and most renowned of Hebrew princes. Having erected a splendid and magnificent temple to the God of Israel, Solomon, with all the apparent piety of a child of God, solemnly dedicated that temple to the service of Jehovah, and implored His abiding presence there, to hear the prayers of his people, and to instruct them and to bless them. And the glory of the Lord filled the house; and God covenanted with Solomon, and told him, if he would serve the Lord in the integrity of his heart, and keep His statutes, his throne should be established, and his reign should be glorious, and the nation should be prosperous and happy; but if he turned away, he or his children, from serving the Lord, and served other gods and worshipped them, then the Lord would cut off Israel out of the land which He had given them, and the temple should

portion of the work is from what appears to be the *first draft*, from which the author evidently intended to compile the copy for the press. Although probably not so complete in its arrangement as it would otherwise have been, we have referred to present the matter as nearly as possible as left by the author, to attempting any re-arrangement.—Ed.

be desecrated, and Israel should become a proverb and a byword among all people. With extensive knowledge, and extraordinary wisdom, Solomon pursued his gorgeous career, accumulating splendour upon splendour, till his throne and kingdom became one of the most powerful and glorious on the face of the whole earth. Now, does it seem credible, in the nineteenth century of the Christian era, that a prince so wonderfully endowed, after the deeply solemn and interesting prayer which he had made to the living and true God at the dedication of the temple which he had built, and after the covenant which the Lord had made with him, and the divine instructions which he had received, could give himself up to such unbounded excesses of wantonness and sensuality as Solomon did, and even become so extremely vile as to be guilty of gross idolatry? "For Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel: Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your hearts after their gods. Solomon clave unto those in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites; and he built a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Moloch, the abomination of the children of Ammon; and likewise did he for all his strange wives, which burned incense and sacrificed unto their gods. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, who had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon: Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. For thy father David's sake I will not do it in thy days, but I will rend it out of the hand of thy son. Howbeit, for my servant David's sake, and for Jerusalem's sake, which I have chosen, I will not rend away all the kingdom."

363. Upon what principles in human philosophy can such phenomena in the character of man be accounted for? Either Solomon was guilty of the most heartless hypocrisy in his earlier pretensions to godliness, or he declined from a high state of true piety to the most atrocious apostacy; or else, with all the wisdom which he possessed, and all the piety which he felt and manifested at the dedication of the temple, his views of the nature and character of God, and of the relations between God and man, were exceedingly dim and imperfect. The last of these propositions is unquestionably the true one, as is evident from the nature of the case, the condition of the world at the time, the writings of Solomon, and the revelations of the gospel; and, therefore, the mental and moral transition from the dedication of the

temple to the setting up of high places and erecting altars to the heathen gods, was by no means so great in Solomon as it appears to us at the present day. No other solution of this difficulty can be satisfactory, and no other principle of explanation can meet the otherwise unaccountable phenomena continually exhibited in the character and conduct of the Jews. If, therefore, even Solomon, with all his wisdom, was not in a condition to be governed by the highest and holiest order of motives—if all the moral power and spiritual influence which he was capable of having brought to bear on him, could not restrain him from unbounded licentiousness and base idolatry, what was true of the emancipated slaves of heathen Egypt, when they stood in the wilderness of Sinai and received the Mosaic dispensation? and what was true of the long line of stiff-necked, and perverse, and rebellious, and idolatrous generations of Jews which preceded and succeeded Solomon? Surely the close contemplation of the history of this peculiar people, is enough to make one's heart sicken with horror and disgust at the shocking manifestations of human depravity. We have by no means, however, witnessed the rankest of their turpitude; for it seems as though, with their increasing light of civilization, they increased in the energy of their wickedness, and became sublimated in their power of sin.

IDOLATRY OF THE HEBREWS.—REIGNS OF ASA AND AHAB, ETC.

364. As a judgment of heaven for their wickedness, the Jewish nation, after the death of Solomon, was rent asunder, and divided into two kingdoms, under Rehoboam, king of Judah, and Jeroboam, king of Israel. The latter, in order to prevent his people from going up to Jerusalem to worship at the temple, set up two golden calves in his realm—the one in Bethel, and the other in Dan; and he said to the people: "Behold thy gods, O Israel! which brought thee up out of the land of Egypt." And the people worshipped these gods with the same rites, and ordinances, and forms which were observed at the temple of Solomon in the service of the Lord. Is it possible to conceive of the vileness and brutal stupidity of a people who, after all that Israel had seen, could receive and worship, as the gods that brought them up out of the land of Egypt, such vile things as these? Yet, inconceivable as it is, such was the baseness of that people, whom many calling themselves Christians in our day hold up as examples for their own conduct! Notwithstanding the warnings and special admonitions which Jeroboam received from the Lord, he persisted in his idolatry, and caused the people to sin, till he brought heavy judgments and utter extermination upon his house. While the kingdom of Israel was thus ripening in wickedness for the day of wrath, the kingdom of Judah under Rehoboam seemed to strive to surpass Israel in every abomination, for they also built them high places, and images, and groves on every hill, and under every green tree; and there were also Sodomites in the land, and they did according to all the abominations of the nations which the Lord cast out before the children of Israel! and they exceeded in their sins all that their fathers had done. These abominations were, indeed, the natural consequences of the voluptuous and licentious

Reign of Solomon; but they nevertheless evince the natural, and mental, and moral condition of the people, and show to what extent they were capable of being restrained even by the Mosaic dispensation of divine government.

365. Abijah, the son of Rehoboam, succeeds his father on the throne of Judah, and reigns three years in great wickedness, and is followed by his son Asa, a virtuous prince, who removed the idols which his father had made, and took away the Sodomites out of the land; but the high places were not removed. Nevertheless, Asa, according to the light which he had, was disposed to do right, and he reigned forty years in Judah, over a darkened, and superstitious, and idolatrous people, and kept up an almost continual and rancorous and bloody war with the kingdom of Israel. Five or six reigns of darkness, and idolatry, and treachery, and assassination, and multiplied abominations, followed the death of Jeroboam in Israel, at the end of which, Ahab, the most atrocious monster of them all in every species of wickedness, ascended the throne, and reigned twenty-two years in the rank enormities of sin. He practised and fostered idolatry in the most open and powerful manner, and corrupted the priesthood, and filled his kingdom with false prophets, and did more to provoke the Lord God of Israel to anger than all the kings of Israel that went before him. And now, I pause again, to ask, by what means shall Ahab and Israel, as free moral agents, be reclaimed from idolatry and sin? Shall the Lord come forth in miraculous manifestations, in mighty signs and wonders, as He did in Egypt and the wilderness? We have already seen the ineffectualness of such means as moral causes on this stiff-necked people. They may, while present, terrify and dismay, and thus force a momentary pause in the outward action, while the heart remains unchanged in all its deep malignity of sinful propensity and purpose. There is, therefore, in the nature of things, no possible way by which they can be truly reclaimed, except by receiving and obeying the truth in the love of it. But are they prepared for this? Let us see. At first view it would seem, amidst this general apostacy and wickedness of the Jews, as though the great purposes of divine benevolence, for which the Mosaic dispensation was established, were about to be entirely defeated, and that the promises of the Lord to Abraham could never be fulfilled in their higher import by the instrumentality of such a people. Yet, while the two kingdoms of the Jews seem emulous to exceed each other in every abomination and wickedness, and the knowledge of the Lord appears to be blotted from the whole nation, God is carrying on His great purpose, and in the midst of this general moral putrefaction is giving vitality to godliness in individual breasts, which is even stimulated and strengthened by the flagitiousness of the surrounding iniquities, and which shall lead on to the great accomplishment of the final cause of the whole dispensation, even to the bringing in of a better covenant and a better hope. Never before, perhaps, was there a higher standard of individual piety among the Jews than now. But these, to whom the law was as a schoolmaster to lead them unto Christ, were at this time comparatively few and humble, and they were among the despised and hated of the people. Among these, Elijah, the Tishbite of Gilead, was, according to the

light the world then had, pre-eminently a man of God, and a true and faithful prophet. Him the Lord raised up to preach the truth of God to the idolatrous and sensual Jews—to exert on them the moral power of God to the full extent to which they were capable of having it brought to bear on them. And how did they receive it? As a lie! and hated him that spoke it; and were maddened by it to deeper excesses in wickedness! And Elijah became the general object of hatred, and was as one proscribed and outcast of his nation. But the Lord united physical means with moral power; and in connection with Elijah's prayers, sent a severe and protracted and most distressing drought upon the land. Yet so far was this from softening the hearts of Ahab and his people, and causing them to forsake their sins, that it only exasperated them against the prophet to such a degree, that they would have killed him, as the malevolent author of their afflictions, if he had not, by divine instruction, hidden himself from them, and remained secluded till the judgment was about to be removed; and then, to increase the prophet's moral power, the Lord sent him to Ahab, to tell that wicked prince the real causes of the troubles of Israel, and to prove to him the difference between the true God of Israel and Baal which he served. And he requested Ahab to collect all Israel together at mount Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of the grove, four hundred, which ate at Jezebel's table. This being done, the Lord, in the most signal and decisive manner, demonstrated in the presence of all the people, His own existence, and His power over Baal, and all the base gods of the earth, and sanctioned the authority of Elijah, who, having made all the people confess that God was the Lord, slew all the false prophets, and then assured Ahab that abundance of rain was at hand; and this declaration was soon verified. But did the truth of God by the mouth of Elijah, backed by these signal judgments and divine manifestations, arrest the course of idolatry and wickedness in Israel, and reclaim Ahab and his people? No. In spite of all, they persevered in their iniquities, hating the truth, and hating the faithful prophets of the Lord, and seeking to destroy them, till Ahab ended his nefarious career in braving the mandates of heaven, and went down in violence to a bloody grave. It was therefore impossible, in the nature of things, for a sufficient amount of the purely moral power of God to be brought to bear on Ahab, as a free moral agent, to reclaim him from his transgressions, and consequently, his physical destruction was the only means possible by which his career of wickedness could be completely arrested. For not only Elijah, but Micaiah had faithfully and plainly declared to him the truth of God, by the reception of which alone, in the nature of things, his heart could be changed; but he hated and rejected the truth, and was filled with wrath against the prophets; and if he would not receive the truth in the spirit from the mouth of the prophets, neither would he from the mouth of the archangel of God. God's physical omnipotence might have crushed the rebel in an instant, but it could not compel him to love and obey the truth in the spirit;* and without the moral instrumentality of truth,

* See 1 Kings xix. 11—13. Strong wind, earthquake, fire, still small voice.

There is not in the nature of things any way by which the heart of a sinner can be changed. Truth, therefore, constitutes the pure moral power of God, and its force on man, as a free moral agent, does not, cannot depend on its own intrinsic energy, but on the moral susceptibilities of man; and hence, "the day of God's power, when sinners are made willing," is when men, by hearing the truth, have their moral susceptibilities awakened to its action; and they are thereby enabled to feel its force, and are brought under its convictions, and imbibe its holy spirit, by which they are converted from darkness to light.

ELIJAH FED BY THE RAVENS.—REIGNS OF AHAZIAH AND JEHOHAM.

366. But here we are interrupted by a vociferously reiterated question from a thousand noisy and carping tongues: "If flesh meat is not good for man, why did God cause the ravens to supply Elijah with it morning and evening?" It is possible that this question, with many similar ones, is sometimes put in honesty, and for conscience sake; but it is probable that it is far more frequently put in defence of unclean sensuality and degrading lust. All who are governed by the pure spirit of truth in this inquiry, can easily gather from what has already been said a full and satisfactory answer to the question. It is not contended that flesh meat is in any degree an absolute poison to the human body, nor is it denied that, under the peculiar circumstances in which the prophet was placed, a small quantity of it, plainly and simply prepared, might be eaten without any perceptible injury to his body or soul; but it is asserted, upon the most irrefutable principles of scientific truth, as a general law, that flesh meat is not consistent with the highest and best condition of human nature. It has already been observed, that in all cases of special divine interposition in the temporal affairs of men, God, as far as the nature of the case will admit of it, acts by and through the ordinary laws which he has constitutionally established in the nature of things, and only when unavoidably necessary superinduces a new order of action. Some eminent biblical critics think that the word rendered "ravens" in the text before us is incorrectly rendered, and that it means "Arabians." If this be true, then it is sufficient to say that the Arabians fed the prophet on such food as they were accustomed to eat themselves, without any divine instructions as to the kind of food; but I am inclined to believe that the original word means ravens, as it is rendered in our version, and that, according to the Scriptures, the Lord moved the ravens by a kind of instinct to supply the prophet with food. But if God had only imparted to them this instinct, and left them to act naturally in all other respects, they would have carried him nothing but flesh, which was their natural prey; but as this would not have been best, nor even comfortable for the prophet, God superinduced another preternatural instinct, which prompted them also to go into the fields or elsewhere, and procure bread-corn, or grain, as the original word is properly rendered (see the same word, Isa. xxviii. 28), and carry it to the prophet. The only points of special divine interposition in this matter, therefore, were, first, the impulse to carry food to the prophet; and, second, the

impulse to procure a portion of vegetable food for the prophet. In all this it is evident that God neither suspended nor counteracted any of the constitutional laws of nature, nor did He preternaturally control the action of those laws any further than was necessary to effect His particular purpose. It was, therefore, in perfect consistency with the nature of the divine influence on the birds, that they from their natural instinct selected the flesh, and from the preternatural instinct selected the bread-corn for the prophet's food. And they were permitted to carry flesh to him, because, all things then existing in relation to the case being taken into consideration, it was best that it should be so. The fact, therefore, does not in the slightest degree militate against what is demonstrably true in physiological science—that flesh-meat is not consistent with the highest and best condition of human nature. If the contrary were true, why did not God supply the prophet with flesh-meat while he was with the widow at Zarephath, where not only Elijah, but the widow and her son, were miraculously fed during the whole time that the prophet abode there? And why, when Elijah afterwards fled from the wrath of Jezebel, and hid himself in the wilderness, did not the angel of the Lord, like the bird of prey, provide a portion of a dead carcass, instead of a simple cake baked on the coals, and a cruise of water, for the prophet's food, to sustain him during his long and fatiguing journey of forty days unto Horeb, the mount of God? And why did Obadiah, who feared the Lord greatly, when he took a hundred prophets of the Lord, and hid them by fifty in a cave, to save them from the murderous hand of Jezebel, feed them on bread and water? All things considered, the case of Elijah goes farther to discountenance the use of flesh for human food than to sanction it; and there is nothing, I say again, in the fact which in the least degree contradicts the physiological doctrine that flesh-meat is not consistent with the highest and best condition of human nature. And be it continually remembered, I do not go to the Bible to prove from it that flesh-meat is not best for man—this, I contend, is a purely physiological question; and I only aim to show that the Bible does not contradict, but harmonizes with the truth of science.

367. Let us return to our history. So far were the house of Ahab and the people of Israel from being reclaimed by the moral power and physical judgments of God, that Ahaziah, the son of Ahab, succeeded his father upon the throne of Israel, and reigned two years, in all the idolatry and wickedness of Ahab and Jezebel, and was followed by his brother Jehoram, who pursued the same course of idolatry, and every species of abomination. Thus, the people, instead of being restrained from iniquities, waxed worse and worse, till God visited Israel with so dire a famine, that mothers boiled their children and ate them. But the king of Israel, instead of humbling himself before the Lord at this calamity, swore he would take off the head of the prophet Elisha for it. Jehu succeeds to the throne of Israel, and destroys the images and altars of Baal, and slays many of his worshippers, cuts off the whole house of Ahab, and professes great zeal for the Lord, in the bloody work of extermination; while in his heart he was himself idolatrous and ungodly.

CHARACTER OF JEHOSEPHAT.—JUDGMENT UPON ISRAEL.

368. In the kingdom of Judah, Jehoshaphat succeeded Asa, and reigned twenty-five years. He was himself an amiable and virtuous prince, and seemed to mean well in all he did; nevertheless, he took not away the high places, but permitted the people to present their offerings and burn incense in the high places: and he was followed by a son, who ran into all the abominations of the house of Ahab.

369. It were deeply interesting and instructive to follow down the history of the two kingdoms of the Jews, in all the details of the successive reigns, but this would require more time than can be devoted to the subject on the present occasion. It is, however, a matter well worthy the attention of all who would correctly understand the character of this peculiar people, and the economy of that dispensation by which they were governed. Suffice it to say, that with the exception of now and then a virtuous prince, who made some efforts to destroy idolatry and reclaim the people, the thrones of Judah and of Israel continued to be occupied by idolatrous and extremely wicked kings, who indulged and encouraged the people in almost every species of ungodliness and abomination, notwithstanding the faithful prophets of the Lord continually raised their voices in admonition, and rebuke, and threatening. Isaiah, sternly faithful, boldly declared to the people their iniquities, and assured them that all the judgments and afflictions which they and their fathers had suffered, had been in consequence of their transgressions, and were intended to reclaim them from their idolatry and sin. He told them that they had rebelled against the Lord, and forsaken Him, and had provoked the Holy One of Israel unto anger; and were gone away backward; and would revolt more and more; for they were a sinful nation—a people laden with iniquity—a seed of evil doers—children that were corrupters—who had no soundness in them—that their sacrifices were abominable—their land, also, was full of idols—they worshipped the work of their own hands; and that they should be visited with judgments till they were converted from their idolatry. (See 2 Kings xviii. 7, &c.) Heaven also, is full of remonstrances against their idolatry, and denounces awful judgments. (2 Kings iv. 1, &c.; vi. 6.) But, in spite of all the moral power which this perverse people were capable of having brought to bear on them, onward, still onward, they posted in iniquity; plunging deeper and deeper into wickedness and degradation, till they had prepared themselves again for permanent bondage; and all the people of Israel were carried captives into Assyria, and the kingdom became extinct, and was blotted from the face of the earth.

370. This judgment upon Israel was not only intended, in the economy of divine government, to arrest the career of wickedness in those who suffered, but it was specially intended, also, to increase the moral power of God on the equally perverse people of Judah, to restrain them from their idolatry and sin, and carry them forward towards the fulfilment of the great purpose of divine benevolence. But Jerusalem had become a city of idols, and Judah was wedded to transgression, and the truth of God only served to exasperate the rebellious people, and drive them to more horrible excesses in sin.

JEREMIAH'S PROPHECIES AND JUDGMENTS.

371. By the mouth of the prophet Jeremiah, the Lord expostulates with them; recounts His tender mercies to them, and their continued disobedience and rebellion; assures them that they had procured all their afflictions to themselves, by forsaking the Lord their God; and warns them of the inevitable consequences of their continuance in transgression; and urges them to forsake their idols, and all their evil ways, and turn unto the Lord, and live and prosper. "According to the number of thy cities are thy gods, O Judah! Ye have transgressed against me, saith the Lord. In vain have I smitten your children; they have received no correction. My people have forgotten me, days without number. They have a revolting and a rebellious heart; they have given themselves up to every excess of wickedness; they have not been warned by the judgments which I have brought upon Israel, but have practised the same abominations. A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so. Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this? Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil. Therefore, I will scatter them as the stubble that passeth away by the wind of the wilderness. This is their portion, because they have forgotten me, and trusted in falsehood. Woe unto thee, O Jerusalem! Wilt thou not be made clean? When shall it once be? I will destroy my people, since they return not from their ways. Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and worshipped them, and have not kept my law; and ye have done worse than your fathers (for, behold, ye walk, every one after the imagination of his evil heart, that they may not hearken unto me); therefore will I cast you out of this land into a land ye know not, and there shall ye serve other gods day and night, where I will not show you favour." (See Jeremiah xxxii. 26—35; also 44th chap., *in toto*.) The whole book of Jeremiah is replete with the most terrible descriptions of the blindness, and depravity, and atrocious wickedness of the Jews, and full of the most awful warnings of the judgments which were approaching, and would inevitably come upon them, if they did not repent and put away their idols and their abominations, and turn to the Lord. But what effect did all this have upon a people so inexpressibly perverse and incorrigibly wicked? It kindled their rage against the truth of God, and made them hate his faithful prophets, and seek to destroy them as false prophets, as slanderers, as disturbers of the peace, as enemies of the nation! They were, therefore, in the nature of things, utterly incapable of being restrained, as free moral agents, by the moral power of God; and, therefore, God's physical judgments were again brought in, to arrest their career of unbounded iniquity; and they were sold into Babylon, and endured a captivity of seventy years, as the only means by which, out of this general mass of rottenness, sufficient godliness could be raised up to carry forward the divine purpose of benevolence, in the fulfilment of the final cause of the Mosaic dispensation.

A small remnant of the Jews were left in Jerusalem. But so far were they from being converted by the judgments which had befallen their brethren, that they only seemed to be more hardened in their sins. God, through the instrumentality of Jeremiah, exerted upon them all the moral power which they were capable of having brought to bear on them, to induce them to forsake their iniquities, and remain at Jerusalem; but they would not listen to the word of the Lord, but basely reviled and abused the faithful prophet for declaring it; and they took Jeremiah and went down to Egypt, and there, with unspeakable baseness, gave themselves up to the vile idolatry of the Egyptians. Here, again, the moral power of God was exerted on them by the faithful prophet, to turn them from their idolatry; but they resisted it with contumely and wrath; and with unbounded turpitude of heart, persisted in their sins till they were destroyed.

CONDITION OF CHALDEA.—PROPHECY OF EZEKIEL.

372. In Chaldea, the great mass of the captives sunk into the vile degradation for which they had fitted themselves. Yet, there were some of those whose moral susceptibilities were alive to the dealings and teachings of God. Ezekiel, in stern severity, poured forth to his sinful countrymen the faithful word of his prophecy. He delineated their character with the fidelity of truth, and portrayed their wickedness in all its forms and complexions; and boldly declared to them, that from the Egyptian to the Babylonish bondage, they had continually been a stiff-necked, perverse, rebellious, and idolatrous people, who would not hearken unto the Lord, nor obey his statutes; and that they had drawn all their afflictions upon themselves, by disobedience; and that a more terrible and entire destruction would come upon them, if they did not repent and turn to the Lord.

DANIEL AND HIS COMPANIONS.

373. Daniel was equally faithful and more conspicuous among the captive Jews, for his devoted piety and inflexible godliness. Conscious that sensual indulgence was utterly incompatible with spiritual holiness, he kept under his body, and brought it into subjection to enlightened and sanctified reason, by rigidly observing such a dietetic regimen as was best adapted to the highest and best condition of his whole nature. Nor were he and his three friends to be seduced from their well-established habits of virtue by the sensual temptations of a voluptuous court. Being of the number selected to be prepared to stand before the King of Babylon, they nobly refused to defile themselves with the royal luxuries of meat and wine that were appointed for their sustenance; but with unyielding integrity adhered to their simple and healthful diet of pulse and water, which they had fully proved to be highly conducive to the vigor of their bodies, the purity of their hearts, and the clearness, activity, and energy of their minds. And when, at the appointed time, those who had been selected were presented to the king, and he communed with them; "among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king; and in all matters of wisdom and understanding,

that the king inquired of them, he found them ten times bet all the magicians and astrologers that were in all his realm Daniel continued even unto the first year of king Cyrus."

374. It is wonderful to what subterfuges the darkened and mind of man will have recourse, to evade the force of truth, and habits of the objector are at variance with its dictates. Some sensuality ill accords with the elevated and pure simplicity of and his three friends, would fain make it appear that the effect connected with their diet was purely the result of miracle power. For how, say they, could a natural experiment, in so time as ten days, produce such effects as are recorded in the Scriptures? But this is altogether begging the question, and assuming that they had only lived ten days in this manner; whereas, every probability and almost certainty, is, that they made no change in their diet, adhered to the one which they had long and, perhaps, always accustomed to; and that the fairness and plumpness of their countenances at the end of the ten days, were little improved from what they were at the commencement of the experiment.

375. It is contrary to all correct rules of interpretation to claim for a miracle where the Scriptures do not assert one, and the phenomenon may be truly and fairly accounted for by natural causes, and certainly all the effects recorded in the case before us in strictest accordance with the demonstrable principles of physiology. Yet, granting the whole effect to be miraculous, the case bears against the use of flesh and wine. For no law in regard to diet can be more incontestably true than the one already advanced in this discussion—that God, in His special interpositions in the affairs of men, always operates by and through the ordinary laws which He has established in the constitutional nature of things, so far as the nature of the case will permit; and He counteracts the ordinary law, or superinduces a new action, only when and to the extent unavoidably necessary by the nature of the case; and hence frequently produces His special effects, as in the case of giving manna to the Jews in the wilderness of Zin, simply by imparting a preternatural energy to the ordinary laws. And this is all that is justly claimed in the case before us, even if a miracle be admitted, namely, that He imparted a preternatural energy to the vital laws, and thus produced, by the constitutional laws of nutrition, which would naturally have resulted from the natural operation of the same laws in a longer time. For it would have been contrary to the invariable rule of divine conduct, to counteract or suspend unnecessarily the ordinary laws of nature, and force an effect from pulse and diet for which they were naturally unfitted, when the means adapted to the same effect were at hand, and could, with ease and infinitely more propriety be used. Moreover, such a miracle would have been false in itself, deceptive in its moral influence, and the way to the injury of others. For be it remembered that in the case the diet was not adopted according to circumstances, as in the case of Elijah and others, without an express and specific end effected by it, but on the contrary a specific end was expressly pronounced and particularly aimed at. Health, and vigour of

fairness, and comeliness of countenance, and clearness of mind, and soundness of understanding, were the objects expressly aimed at, and for the improvement of which the selected Jews were to be put in training for three years; and to this end the king's meat and wine were appointed, and for this specific and declared end, Daniel preferred the pulse and water. Now, if Daniel had been wrong, and if God had, under such circumstances, with miraculous power sanctioned the erroneous preference of Daniel, He would have been virtually guilty of falsehood, for it would have been demonstrating, in fact, that pulse and water were adapted to an end which in reality they were not naturally fitted for. But this could not be; and, therefore, whether the effects of Daniel's diet be considered natural or miraculous, the case equally and most decidedly corroborates the doctrine that flesh for food and wine for drink are not consistent with the highest and best condition of human nature, even whether the term meat in the text includes flesh or not. But, in truth, there is not the least evidence of anything miraculous about the matter; for there was no result which was not according to the laws of nature, and no reason in the case why a miracle should be performed; and the Scriptures neither explicitly nor impliedly teach us that there was anything miraculous in the affair.

376. Daniel continually exerted upon his brethren the moral power of God, to reclaim them from their idolatry and transgressions; and with pious devotion confessed their sins before the Lord, and humbly and fervently supplicated the favour of heaven for them. And through the instrumentality of Daniel, and those of his brethren who were more particularly associated with him, the name, and in some degree the worship of the Lord God of Israel were preserved among the captive Jews in Chaldea. Most of the people, however, were too closely wedded to their idols, and too deeply sunken in depravity, to be reclaimed by any moral power which they were capable of having brought to bear on them, and therefore they perished in their captivity. Nor could even a small portion of this perverse people be so reclaimed from their iniquities, but that almost immediately after their return to Jerusalem, they began again to practice all their old abominations, in spite of all the judgments which they and their fathers had experienced expressly for those sins, and in spite of the exhortations, and remonstrances, and comminations of the faithful prophets of God. And such continued to be the perverseness of this stiffnecked people. Under the pure administration of God's moral power, they continually waxed worse and worse, till God was compelled to bring in physical judgments to arrest their career of wickedness, and to enable Him to carry forward, by their free moral agency, His great plan of benevolence. By the most severe and repeated disciplinary judgments, God pretty thoroughly purged the nation from outward idolatry, or from the worship of the heathen idols, before the advent of Christ. Still, however, they continued to cherish, as though it were a constitutional part of their nature, their national perverseness of character—their fierce and incorrigible obstinacy of heart. And when they had come most strictly to observe the rights and ordinances of the Mosaic dispensation, with all that tradition and superstition had superadded, there was even in their religion a ferocious and sanguinary spirit, which, like the

heat of a fermenting mass, hastened or accelerated their destruction. But while the Hebrew nation as a whole was crumbling to decay, and fast approaching its final dissolution, God was carrying forward His great plan of benevolence, and preparing the moral world for the introduction of a better dispensation.

377. In the person of Jesus Christ, God exerted upon the incorrigible Jews a greater amount of moral power than had ever before been brought to bear upon the human race. But in vain were Moses and the prophets fulfilled in the coming of Christ—in vain did angels announce His birth—in vain did He heal the sick, and cast out evil spirits, and raise the dead, and do many mighty works which were never before done—in vain did He speak as none other ever spake—in vain did He teach, and expostulate, and rebuke, and entreat—in vain did He bring life and immortality to light, and all the solemn interests of a future state of retribution—in vain did His soul yearn with intense, with unutterable compassion for the deluded Jews—in vain did He weep over them, and with all the moral energy of the Godhead desire their salvation—they would not believe on Him—they would not receive Him; but they rejected Him—they hated Him—they crucified Him! God was in Christ; in Him dwelt the fulness of the Godhead, and all the moral power of the Godhead was brought to bear on the Jews, so far as they were capable of perceiving and appreciating it; yet they rejected Him. It was not, therefore, in the nature of things, possible for God to bring sufficient moral power to bear on them, as free moral agents, to restrain them from their wickedness, and convert them to Himself. For, as Jesus fully taught them, if they would not receive the truth in the love of it from Moses, and the prophets, and Himself, they would not so receive it though the dead rose to teach it; nor could any signs or wonders, nor any exercise of physical power, persuade or compel them so to receive it; and without receiving the truth in the love of it, they could not be taught of God—and without being taught of God, they could not come to Him—and without coming to Him they could not be saved; and yet they would not come to Him that they might have life. They voluntarily rejected Him—they voluntarily crucified him! The veil of the temple was rent! The way into the holiest of all was made manifest, and the Mosaic dispensation passed away. A better hope was brought in, founded on better promises, and a better dispensation was established.

378. Thus have we briefly contemplated the character and condition of that peculiar people who received the Mosaic dispensation at Sinai, and hastily followed down their subsequent history to the end of that dispensation, and the bringing in of a better covenant. And we have clearly seen from the very nature of things, as well as from the express declarations of the Scriptures themselves, that, considered in direct relation to the highest and best condition of human nature, the Mosaic dispensation was "weak and unprofitable," and "could not make him that did the service perfect, as pertaining to the conscience;" but, considered in relation to the nature and condition of things at the time when, and the end for which it was established, it was the very best that could be adopted. It was, therefore, manifestly and expressly an accommodated order of things, adopted of necessity, in the nature of

things, to the condition of those who received it, and to the end for which it was established. It was the "shadow of good things to come, and not the very image or substance of those things." It was a schoolmaster to discipline, and prepare them for a better order of things; and thus served for the bringing in of a better hope, a better covenant, established upon better promises; and, consequently, it was not established as a permanent and universal order of things, but was imposed on the Jews till the time of reformation—till a new and better covenant should be brought in. Beyond all controversy, therefore, flesh-eating and wine-drinking, and polygamy, and divorce, and usury, and slavery, and the selling of beasts which had died of themselves to strangers, and to their heathen neighbours—and eye for eye, and tooth for tooth, and blood for blood, and many other things which are not consistent with the highest and best condition of human nature, were suffered among the Jews by the Mosaic dispensation, "because of the hardness of their hearts," or, in other words, because it was not possible in the nature of things to bring sufficient moral power to bear upon them, as free moral agents, to make them voluntarily renounce and permanently refrain from those things.

379. Who, then, of the nineteenth century of the Christian era, that has any suitable respect for the moral dignity and capabilities of man, can be so blind, so sensual, so stupid, so absurd, so erroneous, and indeed so base, as to set up as rules of Christian conduct at the present day those tolerations of the Mosaic dispensation which owe their necessary existence to the peculiar condition of an unimaginably ignorant, and degraded, and sensual, and perverse, and idolatrous people, who had just been emancipated from the lowest and vilest estate of human bondage, which they and their fathers had endured for more than four hundred years, and who had no hopes nor fears beyond the precincts of time and the interests of the body?

CONCLUDING ARGUMENTS AND ILLUSTRATIONS. NAZARITES, RECHABITES, ETC.

380. Should all the slave population of the United States be suddenly emancipated, and driven at once beyond the Rocky Mountains, and there left to their freedom, they would in every respect be in an incomparably more elevated condition than that of the Jews at the wilderness of Sinai. Yet if one of the best-informed and most intelligent among them should, even under divine influence, form and establish such a system of politico-religious government as was best adapted to their condition and the very best by which they, as free moral agents, could be voluntarily governed, and led forward to a remote part of the continent through many difficulties, and trials, and terrible discouragements, to be established as a separate nation in a land of their own, and by the same economy of government be separated from their former errors and sensual indulgences, and elevated from their mental and moral degradation to the greatest possible extent, how immeasurably far must such a system necessarily be, in its adaption and economy, below such an one as would be best fitted for the same people when they had attained to the condition of enlightened freemen and elevated Christians! And

how egregiously and manifestly absurd would they be who, in the light of the present day, should set up as rules for their own conduct the toleration laws which were, in the necessity of the case, specially enacted for, and adapted to the peculiar condition of such a nation of emancipated and degraded slaves! Yet such is the conduct of all those who at the present day attempt to justify flesh-eating and wine-drinking, and slavery, and capital punishment by divine authority in the special statute laws of the Mosaic dispensation, which was adapted to the peculiar condition of the Jews, and imposed on them till the time of reformation.

381. But while flesh-eating, and wine-drinking, and polygamy, and slavery, &c., were permitted in the politico-religious economy of the Mosaic dispensation, it is deeply interesting to find within the precincts of the same dispensation several instances of particular regulations, and many precepts and exhortations, which inculcate a higher order of things, and fully corroborate the doctrine which it is my object in this discussion to vindicate. The priests were forbidden (Lev. x. 8—11) on pain of death to drink wine or strong drink when they went into the tabernacle of the congregation; and this tabernacle in the wilderness corresponds with the inner court of the temple; and hence the Lord, speaking by the mouth of Ezekiel, saith: "Neither shall any priest drink wine when they enter into the inner court." But objectors will say that this prohibition was only to prevent the priests from being intoxicated when they were performing their services before the Lord, and does not show that the use of wine is in itself bad. Granting all they assume, the case still proves conclusively that, all things considered, it was best for the priests, when fulfilling their highest and holiest functions, to abstain entirely from all intoxicating liquors, and for the obvious and express reason that they might have a purer frame of soul and a clearer state of mind, and thereby be the better enabled to discriminate between holy and unholy, and between unclean and clean. But I leave this case for the present, as I shall have more to say concerning it when considering the New Testament dispensation.

382. The case of the Nazarite (Num. vi. 1, *et seq.*), which has already been stated in relation to Samson, very clearly proves that even in those times, when men would be more peculiarly and devotedly separated to the Lord, it was best for them to abstain totally from the use of intoxicating drinks and substances; or, in other words, it corroborates the doctrine that wine-drinking is not consistent with the *highest* and *best* condition of human nature; and, therefore, the most strictly precautionary rules are prescribed for the Nazarite, in order to prevent his using alcohol in any form or quantity while he is separated to the Lord. Nor can it justly be said that abstinence from shaving is made of equal importance with that of the use of wine in this case, for it is unquestionably true that the beard and hair were permitted to grow unshaved or cut, during this separation, as an outward sign of the separation, that it might be known to others when any one was performing the vow of the Nazarite, and thus, among other advantages, the more certainly secure the abstinence from wine. But, even admitting the truth of the objection, the case still proves that the more entirely one would be separated and devoted to the Lord, the more totally must he *abstain from intoxicating liquors and substances.* (356.)

383. The case of the Rechabites (Jer. xxxv. 1, &c.), to say the least of it, clearly shows that God approved of their faithfully obeying their father in abstaining from wine; and if it does not fully prove that men ought not to drink wine, it decidedly and entirely favours the doctrine that they are better without it. Nor is the force of this position at all weakened by anything in relation to their dwelling in tents.

384. But the interesting case of Daniel, which I have already considered, is in its full length and breadth, and in all its bearings, a most decided and powerful corroboration of the doctrine which it is my object to vindicate in this discussion.

385. Several other cases might be adduced, and many precepts, and exhortations, and warnings may be selected from the Old Testament Scriptures of the same tenor; but it is not necessary. Enough, abundantly enough, has already been said and proved to establish incontrovertibly my general position, so far as the Old Testament Scriptures are concerned; namely, that the Bible as a whole, when rightly understood in the general scope and spirit of its meaning, does not contradict, but coincides with and confirms what is demonstrably true in science—that flesh-eating and wine-drinking are not consistent with the highest and best condition of human nature. And this doctrine we shall find still more fully and powerfully corroborated by the New Testament dispensation.

386. Considering the Old Testament, then, as it truly is—a blended religious, political, civil, domestic, and biographical history—and the Mosaic dispensation, in its principles and economy, as a politico-religious system of government, it may with the most perfect truth and propriety be observed that flesh-eating, wine-drinking, polygamy, slavery, &c., were tolerations of the Mosaic dispensation, which belonged more particularly to its civil and political character; that a land flowing with milk and honey, abundance of corn and wine, flocks and herds, feasts and festivities, &c., were held up as motives of obedience to that degraded and sensual people, who were not capable of being actuated by any higher order of motives, with a primary regard to the interests of the state; while at the same time, the more purely religious designs of the same general dispensation aimed to elevate them from their sensual and degraded condition, and capacitate them for a higher order of motives, and thus ultimately bring them to a voluntary abandonment of that which they could not then be made to relinquish. And hence it is that while, on the one hand, in the Old Testament record, we find flesh and wine, and strong drink permitted, on the other, we find them decidedly discountenanced, by the more purely religious precepts, and exhortations, and examples. The one is an adaptation, necessarily arising from the exigences of time, and place, and condition of things, the other is founded on the permanent principles of truth, in the constitutional nature of things, and therefore consistent with the highest and best condition of human nature; and of eternal validity and universal application.

387. God grant that all who give their attention to this interesting subject may be deeply and most solemnly impressed with its importance, and saved from a cavilling temper and disposition; and filled with and governed by the Holy Spirit of truth! Amen.

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PHILOSOPHY OF SACRED HISTORY.

PART II.

NEW TESTAMENT DISPENSATION.

21.

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PHILOSOPHY OF SACRED HISTORY.

THE LAST SUPPER.

388. In considering the gospel dispensation with reference to the doctrines taught in my lectures on the "Science of Human Life," and particularly the authority of Jesus Christ, in regard to the use of wine, I shall select for the foundation of my general argument, St. Matthew **xvi. 29**: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

389. The interesting occasion of this language is well known to every reader of the New Testament Scriptures. It being the time of the feast of the Passover, and Jesus knowing that His earthly mission was drawing to a close, sent His disciples from Bethany into the city of Jerusalem, to make arrangements and preparations for eating the supper of the Passover; and when the evening was come, Jesus and His disciples sat down to the supper in a large upper room in the city, where, according to his directions, it had been prepared. Knowing that he was soon to be put to death, and that this was the last opportunity He would have to eat the passover with them, Jesus embraced the occasion to give them a great deal of deeply interesting instruction concerning his character and kingdom, so far as they were then able to understand the import of his language, and more particularly with a reference to that understanding which they should have when the Spirit of Truth should come to bring to their remembrance the things which He had said and done. And He said unto them: "With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And as they were eating, Jesus took bread and blessed *it* and brake *it*, and gave it to the disciples, and said, Take, eat: this is my body, which is given for you; this do in remembrance of me. And He took the cup also, after supper, and when He had given thanks, He gave it to them, and said unto them, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins. This do ye, as oft as ye drink *it*, in remembrance of me. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom;" or, in the kingdom of God; or, according to Luke, "until the kingdom of God shall come."

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DIVISIONS OF THE SUBJECT.

390. Now, in order to understand the real and true meaning of our Lord in the language of this text, it is necessary that we should correctly ascertain,

I. What is here truly intended by the phrase, "My Father's kingdom"—or, as it is in Mark, "The kingdom of God."

II. In what sense Christ here speaks of being with His disciples in His Father's kingdom.

III. In what sense Christ here speaks of drinking with His disciples in His Father's kingdom; and,

IV. What Christ truly means in the text, by the *new* fruit of the vine.

RECAPITULATION. THE OLD DISPENSATION. SUPERSEDED BY THE NEW.
THE ETERNAL REIGN OF CHRIST.

391. I. *What is the kingdom of God?*—In the preceding part of this discussion, we have seen that the Bible, as a whole, in the general scope and spirit of its meaning, teaches that God is an eternal, immutable, omnipotent, omnipresent, infinitely wise, and just, and true, and good, and Holy Spirit; that man was created with fixed constitutional relations to God; so that the fundamental and permanent laws which were to govern man as a moral and spiritual being, grew out of the intrinsic nature and character of God, and therefore, that perfectly corresponding laws were necessarily established in the constitutional nature of man; that man, in his first and best estate, while yet a sinless and holy being, possessed the moral and spiritual image, and was in the moral and spiritual kingdom of God: and when man had revolted from this kingdom, and fallen from his highest and best estate, and brought disease, and suffering, and premature death upon all human nature in and through him, God, in sovereign mercy, introduced an economy of grace, by which man might be redeemed from his fall, and restored to the spiritual kingdom or reign of heaven, and to the highest, and best, and happiest state of human nature; that, from the fall of Adam to the advent of Christ, God was continually aiming at the fulfilment of his great plan of mercy; and that in carrying forward the scheme of his benevolence, he has always treated man as a free moral agent; and therefore, of necessity in the nature of things, has always adapted his measures and means to the state and condition of man; that in dealing with the antediluvians, with Noah and his immediate posterity, with Abraham, with the children of Israel in Egypt, and in the wilderness, and until the coming of Christ, God, continually aiming, in his divine administration, at the fulfilment of his great purpose of bringing mankind, as free moral agents, back into his spiritual kingdom, has, of necessity in the nature of things, adopted measures which were not in themselves fitted to the highest and best condition of human nature, but which were the best that the state and condition of man at the time would admit of; that the Jews at Sinai proved themselves utterly incapable of receiving and being governed by the simple and uncovered testi-

monies of the Lord ; and therefore the tables of these testimonies were laid in the Ark of the Covenant, and placed within the veil of the inner tabernacle, or the holy of holies, which was a figure of the gospel dispensation ; and an accommodated order of things, with an outer tabernacle, which was a figure of the time then present, and adapted to their condition as free moral agents, was established as a school-master, to prepare them for a high order of things ; and was then to give place to another and better dispensation, in which the veil would be removed, and the way into the holiest of all made manifest.

392. If, therefore, perfection had been by the Levitical priesthood (for under it the people received the law), what further need was there that another priesthood should arise after the order of Melchisedec, and not after the order of Aaron ? For, the priesthood being changed, there is made, of necessity, a change of the law. It is evident that after the order of Melchisedec there ariseth another priest, who is made not after the law of the carnal command, but after the power of an endless life. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, or accomplished nothing but the bringing in of a better hope, by which we draw nigh unto God. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in those who walk not after the flesh but after the spirit. And inasmuch as not without an oath was He made priest, by so much was Jesus made a surety of a better testament. The Levitical priests offered gifts according to the law, who served unto the example and shadow of heavenly things. But now hath Jesus obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. But if the first covenant had been faultless, then should no place have been sought for the second. For, finding fault with them, He saith : " Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord ; I will put my laws into their mind and write them in their hearts, and I will be to them a God, and they shall be to me a people ; and all shall know me from the least to the greatest." Then, verily, the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made ; the first wherein was the candlestick, and the table, and the shew-bread, which was called the sanctuary ; and after the second veil, the tabernacle which was called the holiest of all : which had the golden censer, and the ark of the covenant, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the testimony ; and over it the cherubims of glory. Now when these things were thus ordained, the priests went always into the first tabernacle, performing the service ; but into the second went the high priest alone, once every

year, not without blood, which he offered for himself and for the errors of the people—the Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure of the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come, a High Priest of good things to come, by a greater and more perfect tabernacle [the gospel dispensation], not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God? For the law having a shadow of good things to come, and not the very image [or substance] of the things, could never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers, once purged, should have had no more conscience of sins. But in these sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared for me. In burnt-offering and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come to do thy will, O Lord! He taketh away the first that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all—who, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. For by one offering, he hath perfected for ever them that are sanctified. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he yielded up his spirit; and the veil of the temple was rent in twain, from the top to the bottom, which veil is done away in Christ. (2 Cor. iii. 14.) Having therefore, brethren, boldness [or liberty] to enter into the holiest, by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil [unsound] conscience, and our bodies washed with pure water. For we have an altar whereof they have no right to eat who serve the tabernacle. It is fully evident, therefore, that in perfect accordance with what had been written by Moses and the prophets, Christ came to do away with the Mosaic dispensation, the hopes and promises of which were of a bodily and temporal nature, and establish a new and better dispensation, founded on better hopes, and better promises—even those which appertain to true spiritual godliness and eternal life. And this new dispensation was but a higher order of motives and influences, introduced for the fulfilment of the same great scheme of grace which had

disciples whom Jesus had chosen to be witnesses of His to bear testimony concerning Him, and preach the gospel could be put to death, in common with all the Jewish nations, and that the kingdom which the Messiah was to establish was not a worldly, civil kingdom; and, therefore, notwithstanding all the promises which they had received from their divine Master, they continued till the hour of His death to cherish the idea that Jesus was to deliver the Jews from the Roman yoke, and establish such a kingdom in Palestine. And when, after His resurrection, He appeared to them and spake to them of the things pertaining to the kingdom of

God, they asked Him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" His reply was profoundly significant, but wholly unintelligible to them at the time. He said unto them: "It is not for you to know the times or the seasons which the Father hath put in His own power; but ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." "God hath delivered us," says Paul, "from the power of darkness, and hath translated us into the kingdom of His dear Son. Therefore we should walk worthy of God, who hath called us into His kingdom and glory." "And I heard," says John, "a loud voice, saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of His Christ. The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

394. The Bible as a whole, in the general scope and spirit of its meaning, teaches that the kingdom of God, spoken of by the prophets, and more fully revealed in the gospel, is not a thing of time and place, but a state, a condition, a spiritual reign of the moral laws of God over the actions, thoughts, passions, desires, propensities and appetites of man; a state in which man is spiritually reconciled to God, and worships and serves him in spirit and in truth, and in all things is governed by the spirit of His holy laws. This state or kingdom, according to the Bible as a whole, men are to enter into on earth: and they who faithfully abide in it to the end of their earthly pilgrimage, will be glorified and happy in it eternally beyond the grave.

395. In about ten or twelve instances in the New Testament, the kingdom of heaven, or of God, is spoken of with direct and perhaps exclusive reference to a state of glory and happiness after death; while in about a hundred instances it is spoken of as that state of things on earth in which human nature is governed by the spirit of God's holy laws, and in which man is brought into a state of spiritual purity, and righteousness, and peace, and health, and happiness, and thus restored to the highest and best condition of human nature here, and prepared for endless happiness and glory hereafter. Hence, instead of carnal and temporal motives of obedience, as in the Mosaic dispensation, the highest order of spiritual and eternal motives is held up in the gospel dispensation of Christ.

396. From the general scope and spirit of the Bible as a whole, and from the evident signification of the text and context under consideration, it is perfectly obvious that the phrase, "My Father's kingdom," in the Scripture before us, means the spiritual kingdom of God on earth, which was then about to be manifested in the gospel dispensation, that was soon to supersede the Mosaic dispensation, when the death of Christ should consummate all the types and shadows of the law, and when the veil of the temple should be rent, and the Holy Spirit should be poured out, and men should be born of the Spirit unto God, and enter His kingdom as little children, and grow in grace, and knowledge, and wisdom, till they were transformed into the image of the Lord, and attained to the fulness of the measure of the stature of Christ.

That is meant by being with his Disciples in the Kingdom takes of the Disciples. The Resurrection of Christ.—

leavour to ascertain what Jesus means in the text before speaks of being with His disciples in His Father's kingdom. of Christ's coming, the whole Jewish nation was con- ing the appearance of the Messiah of whom Moses and ad spoken. But the notions which were generally ecting the condition and circumstances of that personage r contrary to what was true in regard to Jesus of Nazareth, genteel and respectable portions of society, as the world sidered Him altogether beneath their notice, and regarded s with contempt and scorn, and if they spoke of Him at all idicule or condemn. Or if there was here and there an ng them who was more considerate and humble-minded e had not moral courage enough to brave public opinion ouse the cause of so humble and unpopular a person as , of necessity, in the nature of things, our Lord was believers and followers where he could; and this, as a se, was amongst the lowest orders of society, such as publicans. These were, at least, in no better temporal han Jesus, and consequently were not compelled, accord- icial distinctions of the world, to stoop down in order to es upon a level with Him; and, therefore, they were not heir pride, nor by their fear of being considered ungen- aing to Him and witnessing His works. Nor did these the more omnipotent moral power of public opinion, om receiving Him and following Him as the Messiah. fact that Jesus was Himself in very humble circumstances d to increase His popularity as a leader with the lower for they are always more ready to sympathize with and hom they consider of their own sort, than those who nsider themselves above them.

people, in common with all Israel, were confidently ex- earance of the Messiah, and the general impression was as at hand. When, therefore, they listened to the words et more when they beheld His works, they believed Him to whom they expected; but they did not believe Him to be was, for they did not, they could not then have the least, onception of His true character and mission. They, in ll their countrymen, fully believed that the Messiah of d the prophets had spoken would be an earthly prince, ld raise up to erect the Jewish nation into the most lorious kingdom on earth. Such was the Messiah whom ed should come to deliver Israel from the Roman yoke eir hopes; and such was the Messiah whom the fisher-, and others who believed in Jesus, conceived Him to refore, Jesus bade them follow Him, everything con- them willing. They had no pride of standing in society worldly honors to renounce—no wealth to give up—no s and family connections to hold them back—the force n did not descend low enough to bear on them; while,

on the other hand, to become the chosen followers and friends of Him who was the anointed of God, and was to become the greatest earthly potentate—to share with Him His conquests and His glory—to be made the chief men and the princes of the realm, and ministers of state, and perhaps the counsellors of the throne, were motives large enough to fill the measure of their ambition, and powerful enough to make them willing to forsake their fishing apparatus, and their other local interests, and obey the call of Jesus. With views, and motives, and expectations, and plans, in all respects so entirely opposite to the real end for which they were called, and with minds so totally ignorant of the true character and mission of the Messiah, and, at that time, so utterly incapable of understanding the truth concerning Him, and so deeply imbued with the bigotry, and superstition, and prejudices of their country, it was no wonder that their views and projects so continually ran counter to those of their Master, and that during the whole of His earthly ministry Jesus was compelled so constantly to rebuke them, and found it so difficult to rule them as free moral agents to His divine purpose; and only by the exercise of all His personal influence, and all the moral power that they were capable of having brought to bear on them, together with the repeated signs and wonders which He wrought before them, was He able so to control them as to keep them voluntarily with Him, and lead them on in the prosecution of His great purpose of benevolence. On almost every occasion they misunderstood His instruction, and were continually rebuked for their want of understanding and faith. When Jesus spoke to them concerning His death and resurrection, they questioned one with another what the rising of the dead should mean; and when Jesus charged them to remember what He said and did, that they might bear witness of Him after His death they understood not His saying. But they very well understood their own ambitious plans, and were so engrossed in their expectations of earthly glory, that they disputed among themselves, by the way, who should be the greatest, but Jesus assured them that except they were converted, and became as a little child, they should not enter into the kingdom of heaven. Yet they understood not this; and not long afterwards, two of them came to Him full of their worldly ambition, and desired that they might sit one on His right hand and the other on His left in His kingdom; but Jesus said to them, “Ye know not what ye ask.” Still they clung to the fondly-cherished expectation of earthly glory; and even when they had sat down with their Master to supper at the Passover, on the night on which he was betrayed, there was a strife among them which of them should be accounted the greatest.

399. It was, therefore, in vain that Jesus endeavoured before His death to make His disciples understand the true nature of His mission, and of the kingdom which He came to establish. Carnal and temporal interests and things were constantly suggested and imaged forth to their minds when they heard Him speak. And, consequently, all that He could then do was by sensible and miraculous evidences to convince them that He truly was the promised Messiah, and to store their memories with those instructions which, when they should afterwards come to understand the nature of His mission and kingdom, they ~~should~~ ^{should} correctly record, and the real and true meaning of which the

spirit of truth should at some future period enable His faithful followers to understand.

400. The disciples of our Lord were as fully convinced as it was possible for them to be that he was indeed the Messiah of whom Moses in the law and the prophets had spoken, and that He had come to establish the kingdom which had long been foretold by the prophets and fondly expected by the Jews. But still, to the last they did not believe Jesus to be what He truly was! To the last they looked for a civil kingdom on earth, and had not even the most indistinct idea of the spiritual reign of God. And when Jesus said to them at the supper-table before He was betrayed, "Ye are they which have continued with me in my trials; and I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel," their minds filled with pomp, and pageantry, and grandeur, and glory of a civil kingdom, and their own worldly greatness and enjoyments. They had indeed been with Jesus in His trials, and had experienced so much of His gentleness, and kindness and compassion, that they had become warmly attached to him, and were willing to endure much for His sake, aside from their hopes and confident expectations in regard to His kingdom. Jesus had often spoken to them about His death and resurrection, but they still supposed the time of His death was far off, and what he meant by the resurrection they knew not. When, therefore, Jesus told them that the hour had come when He must be betrayed into the hands of men, and put to death, they were exceedingly cast down and disappointed, and thought all their fondly-cherished expectations were to be cut off. But He assured them that such was not the case; for though He must be put to death and leave them a little while, yet they must not despair nor be sorrowful, for He would come again to them, and their hearts should rejoice. "Therefore let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know." But all this was spoken in parable to them, and they understood it not; for they were not yet prepared to have Him show them plainly of the Father, they could not yet perceive and understand the truth. Therefore He did not tell them plainly that by His Father's house He meant God's administration of moral government; and by the many mansions, the different dispensations of the divine administration; and that by His going to prepare a place for them, He meant that His death was necessary in order to the closing up of the Mosaic dispensation and the introduction of the gospel dispensation, which was the place He went to prepare for them, and that the kingdom which should be established by it, was that in which he would reign, and in which He would come unto them and receive them into that where He spiritually was they might be also in the spirit, and, if it were, sit on thrones, judging the whole spiritual Israel of God. At this they were yet wholly incapable of understanding. And therefore they said unto Him, We know not whither thou goest: and how

can we know the way? Jesus replies, I am the Way, the Truth, and the Life: no man cometh unto the Father but by me. If ye had known me, ye should have known the Father also; and from henceforth ye have known Him and seen Him; or, hereafter ye shall know Him and see Him. They say unto Him, Show us the Father, and it sufficeth us. Jesus answers, Have I been so long a time with you, and yet have ye not known me? He that hath seen me hath seen the Father: the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works. Still they understood none of His sayings. Then Jesus said unto them, "If ye love me, keep my commandments: and I will pray the Father, and He will give you another Comforter, that He may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, or shall know Him; for He dwelleth with you and shall be in you. He dwelleth with you in the words which I speak unto you; and when, through the instrumentality of those words, ye shall be born of the Spirit, He shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye (shall) see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." With minds still filled with sensible and earthly images, and having no idea of any perception of things but that of the natural senses, the disciples could not conceive how Jesus could show himself to them and not be seen by others; and therefore in the darkness of their minds they inquire of him, "Lord, how is that thou wilt manifest thyself unto us and not unto the world?" Jesus replied, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. These things have I spoken unto you, being yet present with you. But the Comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice because I said, I go unto my Father: for my Father is greater than I." In this figurative language our Lord embodied a most beautiful sentiment. By going unto the Father and coming again unto them, He meant that He would take away His human person and spiritually reveal to them the Godhead which was in Him; and therefore, if they truly loved Him for the grace of God which they saw manifested in Him as a human being, much more would they rejoice in the spiritual perception of the fulness of the Godhead in Him, which was a so much greater or more full display of the divine perfections than they could perceive in His human character. "But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." But why would not the Comforter come unto them unless Jesus went away? Because in the human person of

Jesus centred all their false notions and expectations concerning a worldly kingdom; and in the moral constitution of things, it was not possible, without His death and resurrection, for them to come to such an understanding of the truth as to receive the Comforter of whom Jesus spake. This Jesus well knew, and therefore He assures them that they were not able to understand Him then. "Yet," said He, "when the Spirit of truth is come, He will guide you into all truth. He shall glorify me: for He shall receive of mine and shall show it unto you. All things that the Father hath are mine: therefore, said I, that He shall take of mine and show it unto you. A little while and ye shall not see me, and again a little while and ye shall see me; because I go to the Father." These things were wholly unintelligible and deeply mysterious to His disciples: and they said among themselves, We cannot tell what He saith. Jesus replied to them, but they could not understand Him; and He said unto them: "These things have I spoken unto you in parables; but the time cometh when I shall no more speak unto you in parables, but I shall show you plainly of the Father."

401. Now it is perfectly evident that when our Lord tells His disciples that He will come again unto them, and He will send the Comforter unto them, and the Father will come unto them and make His abode with them, He means essentially the same thing in the three forms of the promise: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever. I will not leave you comfortless; I will come to you. At that day ye shall know that I am in the Father, and ye in me, and I in you. Lo, I am with you always, even unto the end of the world. Where two or three are gathered together in my name, there am I in the midst of them. Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endowed with power from on high (for the Holy Spirit was not yet given; because that Jesus was not yet glorified.) Ye shall be baptized with the Holy Spirit not many days hence."

402. The apostles of our Lord so understood these things when they had entered into His spiritual kingdom. For, say they, "We are made partakers of Christ, if we hold fast our begun confidence stedfast unto the end: and truly our fellowship is with the Father and with His Son Jesus Christ. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father; and hereby we know that He abideth in us, by the Spirit which He hath given us. Know ye not that ye are the temple of God? that the Spirit of God dwelleth in you? Know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God? Ye are the temple of the living God; as God hath said: I will dwell in them and walk in them, and I will be their God and they shall be my people. Now if any man have not the Spirit of Christ, he is none of His: and if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. For as many as are led by the Spirit of God, they are the children of God. Know ye not your own selves, how that Christ is in you, except ye be reprobates? I am crucified with Christ; nevertheless, I live; yet not I, but Christ that liveth in me! He that abideth in the doctrine of Christ, he hath both the Father and the Son."

In short, the New Testament is full of the doctrine that Christ is with them, and dwells in those who have entered into His kingdom, and become partakers of His spirit and His grace. And it is most evidently in this sense that Jesus speaks in the text under consideration of being with His disciples in His Father's kingdom, or the kingdom of heaven. As we have fully seen, at the time He presented the cup, and uttered the language of the text to His disciples, they had not the most faint idea of His spiritual kingdom. On this same occasion He assured them that He must go away to prepare a place for them, and He would soon return to them and receive them to Himself; that where He was, there they might be also; and He would manifest himself to them, and He and the Father would come to them and abide with them. From all this they plainly and correctly understood that the kingdom of which He spoke was soon to be established, and that in that kingdom He was to be with them; but they were wholly in an error as to the nature of that kingdom, and the manner in which Christ would manifest Himself to them and abide with them, and be with His followers always, even unto the end of the world.

403. III. *In what sense did Jesus thus speak?*—But in what sense did our Lord, in the text before us, speak of drinking with His disciples in the kingdom of heaven? On the evening on which He was betrayed, while sitting at the supper of the passover, our Lord said unto His disciples, Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. Beyond all question, the kingdom here referred to was the spiritual kingdom of God on earth, which was soon to be introduced in the gospel dispensation; and the kingdom which He appointed to His disciples was their apostolic rule or authority in that dispensation; and the thrones on which they were to sit, were their high apostolic stations in the gospel dispensation: their eating and drinking at His table in His kingdom, was figurative language, signifying their participation with Him in the spiritual enjoyments of that kingdom. Albeit the disciples themselves took the whole passage in a literal and worldly sense. Again, after His resurrection and ascension, speaking to John in a vision, of the moral power he was exerting on mankind in the gospel dispensation, He says in highly figurative language, Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and sup with him, and he with me. Yet, notwithstanding this language is highly figurative in regard to the kind and manner of enjoyment indicated, and simply signifies the spiritual sympathies and reciprocities and holy communion which obtain between Christ and his true followers in His kingdom; it nevertheless plainly and fully teaches us the nature of Christ's participation in the enjoyments or sufferings of His followers in His kingdom. It clearly shows that whether He eats with them, or drinks with them, or rejoices with them, or whatsoever He does with them in His kingdom, it is only by dwelling spiritually in them, and governing their affections and thoughts, and giving a tone and temper to their souls with His Spirit and making them partakers of His grace, this most unquestionably *is the sense* in which He speaks, in the text under consideration, of *drinking* with His disciples in the kingdom of heaven.

404. IV. *What is the new fruit of the vine? Fermented wine and its effects. Unfermented wine. Objection answered.*—We come therefore finally to inquire what Jesus truly means in the text before us, by the new fruit of the vine. From the days of Noah, and probably longer, mankind have been accustomed to use the juice of the grape, in one state or another, as drink. And from the flood to the present day, this liquor in its fermented state has been one of the greatest scourges that the human race has been afflicted with, and not unfrequently have the evils arising from the use of it occasioned, even in what we call early times, the most severe laws and rigorous measures against it. But neither the severity of law, nor the rigour of measures, nor any measurable amount of disease, and pain, and crime, and ignominy, and premature death, nor yet the most terrible judgments of Heaven—nay, all of these together have not been so strong as the depraved appetite of fallen man. Even the extermination of the vine throughout the whole realms has only forced a momentary pause in the bacchanal revelries of men; for, like Noah, sanctified from the abominations of a ruined world by the judgment which had destroyed his race, they have hastened, in the power and blindness of their depravity, to the cultivation of the means of their sensual indulgence and disgrace and of the degradation and destruction of their posterity.

405. Besides the fermented juice of the grape and other intoxicating liquors spoken of in the Bible, the unfermented juice of the grape is often named and alluded to; and indeed, if what is true of modern Asia be any rule by which we may judge of ancient customs, we may conclude that the recently expressed and unfermented juice of the grape was a very common beverage in early times. In the days of the patriarch Jacob, according to sacred history, it was the usage in Egypt, for the king's cup-bearer to press the juice from the cluster of grapes into the king's cup for his immediate use; and we learn from the Book of Judges that people in those times, when they wished to make a feast, went out into the fields and gathered and trod their grapes, and took the juice, and went into the house and ate and drank. Solomon says, "Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Isaiah also speaks of the "new wine which is found in the cluster;" and Joel, speaking prophetically and figuratively of the gospel dispensation, says: "And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk," &c. This new wine, or the unfermented juice of the grape, was, with utmost certainty, what our Lord meant by the new fruit of the vine, in the text which we are considering.

406. But some will reply that the Bible several times speaks of the intoxicating effect of new wine, and therefore the term new wine in the Bible cannot mean an unfermented liquor. This difficulty only exists in our English translation of the Bible; for if we examine the original text of the Scriptures, we shall find that all those passages which speak of the intoxicating effects of new wine, would be more faithfully and accurately rendered sweet wine. Thus, in Acts ii. 13, 15, when, on the day of Pentecost, the men that spake with tongues were

supposed to be intoxicated, and were accused of being full of new wine, the Greek word "*gleukos*," literally means sweet wine, from "*glukus*," sweet, and "*oinos*," wine. But when our Lord says, in the text which we are discussing, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom," He uses the term "*kainos*," which means literally *new*, recently made—not changed or impaired by time.

407. It is therefore beyond all controversy true, that the language of the text under consideration means the recently expressed or unfermented juice of the grape; and it is perfectly certain that this was what our Lord really intended to signify by the language: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink the recently expressed or unfermented juice with you in my Father's kingdom."

408. Let us now very briefly bring together the main points of our argument, that we may the more clearly perceive the legitimacy of the general conclusion.

I. The kingdom of God, in the sense of our text, means that spiritual reign of the moral laws of God on earth which the disciples of our Lord were about to enter into by gospel regeneration, and become the first-fruits of the Spirit in the new dispensation.

II. By being with His disciples, in the true sense of our text, Christ meant that spiritual presence in which He promised to return to them and manifest Himself to them soon after His death and resurrection, and abide in them and be with them always.

III. The true sense in which Jesus speaks, in our text, of drinking with His disciples in His Father's kingdom, is, that He would, by the indwelling presence and influence of His Spirit, so enlighten their minds, and purify their hearts with the truth, and so control their appetites, desires, and propensities, that they would be led by His Spirit to desire sincerely, whether they ate or drank, or whatsoever they did, to do all to the glory of God; and,

IV. By the new fruit of the vine, in our text, Jesus literally meant the newly expressed and unfermented juice of the grape; and He obviously thus expressed Himself with more of a negative than a positive purport: that is, He did not so much intend in the spirit and practical bearing of the sentiment to affirm that He would drink the new fruit of the vine with them in His Father's kingdom, as He did to affirm that He would not drink the fermented juice of the grape, nor any other intoxicating liquor, with them in His Father's kingdom.

409. On the whole, therefore, it is most certain, from the general scope and spirit of the Bible, as a whole—from the clear meaning which the Holy Spirit teaches of the text under consideration, and from the very nature of things, that when our Lord stood at that awful and momentous period when the old dispensation was about to be closed up, and the new one to be brought in by the offering up of His body, and instituted that solemn sacrament which has come down to us as the memorial of His death—when He took the cup which was at hand, containing, probably, light wine, or wine and water, and presented it to His disciples, and bade them drink, and to perpetuate the act as a memorial of His blood, which was about to be shed, and then

added, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom," our blessed and immaculate Saviour designed to embody in His language this deeply interesting and holy sentiment of truth, which He intended that the Spirit of truth, when He should come, should, in due time, fully teach His followers: Though hitherto, while I have been with you, I have not forbidden you the use of wine, which Moses, for the hardness of your father's hearts, permitted—and though now, on the close of the Mosaic dispensation, I take this cup, which is at hand, containing intoxicating wine, and present it to you, for the purpose of instituting on this occasion, before I leave you, a perpetual ordinance for you, as a memorial of my death, yet in the new dispensation it shall not be so; but when the kingdom of heaven shall come, and my Spirit shall dwell in my followers, to guide them into all truth, and to sanctify them by the truth in the progress of the development of the fulness of the riches of God in me, my Spirit shall, at some period of the Church, teach my true followers that they who would enter into the holiest of all must not drink wine nor strong drink.

410. But why, then, it is asked, did not Jesus plainly tell His disciples that they must not drink fermented liquors? Why did He not explicitly forbid their use of wine? There are several reasons why He did not. One is, because the Mosaic dispensation in which it was permitted was still valid, and continued in force till Jesus was offered up, and the veil of the temple was rent, and the way into the holiest of all was made manifest. Had any of His disciples or the Jews directly and distinctly put the question to Him, whether wine-drinking was good for man, and stated that Moses permitted it, He certainly would have replied the same as He did in regard to divorces: Moses, because of the hardness of your hearts, permitted it; nevertheless, it is not consistent with the highest and best condition of human nature. But as the question was not put to Him, and He did not wish unnecessarily to alarm their prejudices, and give them occasion in their bigotry and superstition to say that He condemned Moses' law, especially where no possible good could be effected by it, He therefore did not speak of it until He considered it a proper time, and then He named it in such a manner as not to alarm their prejudices, and lead to blind and unprofitable controversy on a subject that His hearers did not understand; but He, as it were, made a verbal deposit in the memories of His disciples, of that doctrine which the Spirit of truth should in process of time fully reveal or teach to His followers. Another reason why Jesus did not plainly tell His disciples that they must not drink wine or strong drink, is, because it was not, in the nature of things, possible for them to understand the truth and spirit of His meaning, if He had. We have seen how entirely they misunderstood His true character and the nature of His mission and of His kingdom, and how continually they misunderstood and perverted the meaning of His words: and so utterly blind in heart and understanding were they to the holy truth which He taught, that after three years' attendance on His ministry, and witnessing of His mighty works, and listening to His private and special instruction, they were at the hour of His crucifixion as totally ignorant of His true

Messiahship and of His kingdom as they were when Jesus first called them. Though Jesus repeatedly instructed them as fully as it was, in the nature of things, possible for Him to do, concerning His death and resurrection, yet they could not in any degree understand Him; and they were as much disappointed at His death as though He had always told them that He could not die. Nor after His resurrection could any human testimony, nor anything short of sensible demonstration, convince them that He was risen from the dead. "For they understood not what the rising of the dead could mean;" "and as yet they knew not the Scriptures, that He must rise from the dead." Neither when they had seen Him and heard His voice after He had risen did they have any better notion of His Messiahship and kingdom than before, for they asked Him if He would at that time restore the kingdom again to Israel.

TEACHINGS OF JESUS AND OF PAUL ADAPTED TO THE CONDITION OF MAN.

411. Now, if Jesus had told them plainly they must not use wine, or any other intoxicating liquor or substance; in order to their full understanding of the truth and the spirit of His meaning, it would have been, of necessity in the nature of things, necessary for them to have a true and full understanding of the nature of His Messiahship and of His kingdom; and of the spiritual economy and bearing of that kingdom on human nature; and of the peculiar effects of alcohol and other intoxicating substances on human nature, with reference to the spiritual economy and bearing of that kingdom: and in order to this, it would, of necessity in the nature of things, have been indispensably necessary for them to possess at least so much knowledge of the animal, mental and moral physiology of man, as would have enabled them to understand the constitutional and conditional relations, and reciprocal sympathies, and influences, and dependences between the human soul and body; and these qualifications, taken together as a whole, could not be, without connecting with the constitutional operations of the mind, in its attainment of the proper degree of knowledge, the indwelling influence and guidance of that Spirit of truth which Jesus had promised His disciples should come to teach them the meaning of His instructions. But in none of these respects were they qualified to understand Him; and therefore I say that Jesus did not tell them not to drink wine while He was with them, because it was not possible in the nature of things for Him to make them understand Him in the true spirit of His meaning. Hence Jesus, when engaged in washing His disciples' feet after the supper, explicitly declares to Peter, What I do thou knowest not now, but thou shalt know hereafter. And again, in His subsequent conversation, just before He went out into the garden where He was betrayed, He said unto them with reference to the instructions He had been giving them, and probably with reference to all they had ever heard Him teach: "These things have I spoken unto you in proverbs [or parables]; but the time cometh when I shall no more speak unto you in proverbs [parables], but I will show you plainly of the Father." That is, Though, by reason of the natural

darkness of your minds, your false education, your preconceived opinions, your wrong notions, and your want of a knowledge of spiritual things, you have not been able to understand my true character, and the nature of my mission and kingdom, nor the meaning of my words, nor the objects of my works, and therefore I have been obliged to speak unto you in figure and in parable, for the purpose of adapting my instructions to your condition, that ye might treasure it up in your memory; yet the time cometh when the Spirit of truth will so enlighten your minds, that ye shall truly understand the nature of my Messiahship and my kingdom, and by spiritual perception plainly see the Father in me, and be led to an understanding of the true import of my words and works which ye have witnessed while I have been with you. On the same occasion, also, Jesus said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now!" ye cannot understand me now: Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth. He will not only enable you to understand what I have said to you, but He will teach you many things that I have not yet spoken, and cannot now, because of the darkness of your minds.

412. The same important principle is asserted by Paul, when he says to the Corinthians: And I, brethren, could not speak unto you as unto spiritual, but as unto carnal; for ye are yet carnal, and cannot understand spiritual things. And again to the Hebrews, when speaking of Melchisedec, he says: Of whom we have many things to say, and hard to be uttered, or explained, seeing ye are dull of hearing, or are not sufficiently enlightened in these things, to be able to understand.

**SCIENTIFIC TRUTH AN AUXILIARY TO SPIRITUAL TRUTH. OBEDIENCE
-FROM FAITH. CONDITION OF CHRIST'S FOLLOWERS.**

413. But let me not be misunderstood in this matter. I do not affirm that a knowledge of human physiology, or any other scientific knowledge, is necessary to enable one to become a true Christian, but that such knowledge is essentially necessary in order to enable the followers of Christ truly and fully to understand the peculiar effects of alcohol and other intoxicating substances on human nature, with reference to the spiritual economy and practical bearing of the kingdom of God; and that without such an understanding, with many other qualifications, the disciples of Jesus could not have understood the true spirit of His meaning, if He had plainly told them that they must not drink wine. We may have much knowledge without the Holy Spirit of truth, and we may have the Holy Spirit of truth, in His guiding and sanctifying influences, with but little knowledge. Yet, they in whom the Holy Spirit of truth dwells, desire to grow in knowledge and in understanding, and always gladly embrace, as the very aliment of their souls, all knowledge by which they can grow in grace and sanctification, and in the image of the Lord. And when the mind, which is fully under the influence and guidance of the Holy Spirit of truth is also greatly enlarged in knowledge, its ability clearly and fully

to understand the teachings of God in His word and works is commensurately increased. And therefore nothing can be more true, than that every advance which is made in the development of scientific truth increases the light which beams on the pages of revelation, and enables him who is guided by the Holy Spirit of truth to look deeper and deeper into the recorded counsels of God. We ought not to err on points of so much importance. The Spirit of truth, promised by our Lord to His disciples, and given to all of His genuine followers, does not, and, in the nature of things, cannot impart knowledge to the human mind in any manner independent of and distinct from the proper operations of the mental faculties of man. He imparts to us the power of perceiving spiritual things, and of comparing spiritual things with spiritual; and gives us a ruling desire to know and obey the truth in the Spirit; and in our pursuit of all knowledge which relates to moral and religious truth, enables us to maintain such a condition of our bodily, and mental, and moral affections and powers, as will, with greatest certainty, secure the correct operations and conclusions of our mental and moral powers; and when we have acquired knowledge of any kind, He teaches us to apply the advantages of that knowledge to spiritual and holy purposes. If, for instance, we have acquired a true knowledge of human physiology (and by this I mean the animal, mental, and moral physiology of man), the Holy Spirit of truth enables us to perceive the relations of this science to the doctrines of Jesus Christ, and to understand how the spiritual requisitions of the gospel involve the conditions, habits, and affections of every part of man's whole nature; but He does not, and in the nature of things cannot, independent of and distinct from the proper operations of our mental faculties, impart to us a knowledge of human physiology; nor, without that knowledge, can He give us a clear and full perception of the relations of that science to the doctrine of Jesus Christ, nor enable us to understand how the spiritual requisitions of the gospel involve the affections, habits, and conditions of every part of the whole nature of man. When God says to us, "Be ye holy, for I am holy," the Holy Spirit of truth enables us to understand the spiritual nature of the requisition, and witnesses with us and for us in all degrees of our personal holiness, and enables us to apply all knowledge which we possess to our advancement in holiness, and gives us a desire to grow in all knowledge by which we can increase in holiness; but if we are ignorant of human physiology and pathology (and by human pathology I mean the doctrines of the bodily, and mental, and moral diseases of man, as connected with physiological principles) He cannot teach us *how*, or in what manner, and to what extent flesh-eating, and wine-drinking, and the use of tobacco and opium affect our ability to conform to the spiritual requisitions of God.

414. We may endeavour to obey a command of God because it is His, without understanding the reason of that commandment; and in regard to some things, this is necessary and proper from the nature of the case; and, indeed, we certainly ought to obey all known commands of God, whether we understand the reason of them or not; but it is quite as certain that all commands of God, the reason of which can be ascertained by a proper use of the powers and means which He has

even us, as truly devolve on us the duty to ascertain the reasons, as to obey the commands; because, the more clearly and fully we understand the reasons, the more perfectly can we obey the spirit of the commands.

415. But if Jesus knew that it was not good for man to drink wine and strong drink, why did He not authoritatively and explicitly command His disciples, and through them all His followers, not to drink it? Let it be remembered that our Lord called His twelve disciples, and kept them with Him during His earthly ministry, for the purpose of having them hear His words, and witness His works, and His death and resurrection, in order that they should testify concerning Him after he was bodily taken away from them; and therefore, the peculiar condition in which He found them, and in which they continued while He was bodily with them—their blindness of mind, their slowness of heart to believe, their pertinacious clinging to their worldly and ambitiously cherished notions of worldly greatness and grandeur, all added to the force of their subsequent testimony, because they removed all grounds of suspicion that there was a cunningly devised and preconcerted plan between Jesus and His disciples to deceive mankind. Albeit these very qualities rendered it so much the more difficult for Jesus to keep them with Him as free moral agents in His poverty and worldly destitution during His trials. For be it understood, they left their vocations, and continued with Him, and followed Him voluntarily, from the time they were called till they all forsook Him after He was betrayed; and it was purely as free moral agents that Jesus kept them with Him, by the power of motive and rational attachment; and therefore it was necessary that the motives which were presented to them should be such as they had moral susceptibilities for, and would yield to. Had they fully known, when Jesus called them, that He would not establish a worldly kingdom, but would lead them through three years of poverty and privation, and that then He would be taken and put to death as a malefactor, they would by no means have followed Him; and had they not, from the day of their calling, continually expected that their hopes were very soon to be realized, they would not have continued with Him. Hence,

we have seen, their ambitious and impatient spirit often manifested itself in disputes between them, which of them should be the greatest in the expected kingdom, and in petitioning Jesus for the highest seats and honours in that kingdom, and inquiring what reward of wealth and power they should have who had forsaken all and followed Him; and hence, when they saw that He was actually taken and about to be put to death, their expectations were blasted, and they all abandoned Him as their leader, though they still loved Him as a man, and could not help but feel for Him as for a beloved Brother or Friend. At any time, therefore, during their continuance with Him, they might have left Him if they had chosen to, and doubtless would have done so, if the power of motive which made them willing to follow Him had been much diminished, or if the power of motive to leave Him had much increased. Hence, when Jesus had been preaching doctrines too hard for His hearers, and many of His disciples forsook Him, He turned to the twelve and said to them, Will ye also go away? Simon Peter

replied, "Lord, to whom shall we go? Thou hast the words of eternal life! and we believe and are sure that Thou art the Christ, the Son of the living God." This looks very fair, and would seem to contradict my whole argument concerning the unregenerate condition of the disciples. Yet this very same Peter, afterwards, when he was told that he was one of the followers of Jesus, swore in the most cowardly manner that he knew not the man. The truth is, that when Jesus asked the twelve if they would go away, Peter and the rest of them really believed what he asserted; but they did not believe it in the sense commonly understood by modern Christians. All that Peter understood and meant, appertained to this world. He had not the slightest conception of the true gospel sense in which Christ is the Son of God, or of the true doctrine of eternal life. The real meaning of Peter's language is undoubtedly this: Lord, to whom shall we go? We are entirely convinced that thou art the Messiah of whom Moses in the law and the prophets have spoken; that thou hast come to restore the kingdom again to Israel; and that thou wilt fulfil all our expectations, according as we have understood thy promises; and therefore we choose to continue with thee.

CHRIST FORSAKEN BY HIS DISCIPLES. CHRIST'S PRAYER AT THE LAST SUPPER.

416. It was purely from this view of the condition of their minds and hearts, and of the motives which induced them to follow Him, that Jesus said to Peter: "Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee, that thy faith fail not, [that is, the faith which he had in Jesus, and by which he was kept with Him;] and when thou art converted, strengthen thy brethren;" and that He told them, on the night on which He was betrayed, that all of them would be offended because of him that night; and assured Peter that he should deny Him; and all of them, that the hour was at hand when they should be scattered every man to his own, and leave Him alone. If with a regenerated spirit they had truly believed on Jesus, in genuine gospel faith, they would sooner, all of them, have been nailed to the same cross with Him a thousand times, than they would have denied Him or forsaken Him as they did. But they were not yet converted—they had not yet become as little children—they had not yet been born of the Spirit. And therefore, to use the language of Paul, they were yet wholly carnal, and could only be governed by carnal motives. And consequently, if Jesus had taken away their carnal motives before they were susceptible of spiritual ones, the necessary result would have been that they would have forsaken Him, and thus have defeated the purpose of their calling.

417. The same view of their condition is presented by our Lord in His prayer for them just before He left the supper-room. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. While I was with them in the world I kept them in thy name." That is, they had received and followed Him as the Messiah of their expectations, and He had kept them as free moral agents by the power of motive; and now He prayed the Father to renew

them and keep them by the indwelling influences of his Spirit, and sanctify them by his truth. "That they all may be one, as thou, Father, art in me, and I in thee: that they also may be one in us." This required a new state of things, which our Lord knew would take place, and His audible prayer before them was, as it were, a part of the moral machinery by which the effect was to be produced in them as free moral agents.

IMPOSSIBILITY FOR THE UNREGENERATE TO UNDERSTAND SALVATION.

418. But do I hear it said that this is making Christ a deceiver, and proving that He intentionally led on His disciples by motives which He knew to be false? The objection is the offspring of a perverse mind which is given more to blind controversy than to the love of truth. Jesus presented Himself to the Jews as the true Messiah: His disciples believed Him to be the true Messiah, and as such, they continued with him till he was betrayed; yet their notions of the true Messiah were very far from being true. Jesus did all that in the nature of things was possible to be done, to give them a true understanding of His Messiahship and kingdom, but still they misunderstood Him. He knew their errors, and faithfully endeavoured to correct them. He did not, therefore, wish to keep them by false motives, but by true ones; for He knew that just so far as they could be made to understand the truth, they would be made also susceptible of true motives, which would increase the moral certainty of their continuance with Him, and at the same time qualify them better to serve His holy and benevolent purpose. With the same propriety, every true and faithful preacher of the gospel, who endeavours to reclaim an ungodly world, may be said to be a deceiver, because every one of his unregenerate hearers is governed by erroneous motives, drawn from a misunderstanding of the words he hears; who, encouraged by the promises of the gospel, continues to listen to the preacher with the hope of attaining to salvation: for there never was an unregenerate man who, in his unregenerate state, had true notions and motives concerning the divine character and kingdom of Christ. Unregenerate men may sincerely desire to be saved, according to their notions of salvation; but they have no true notions of salvation; and therefore, of necessity in the nature of things, if they are ever saved, they must be led to salvation, as free moral agents, by the power of motive, in a way they know not of, and like the disciples of Jesus, arrive at last at results which they did not contemplate nor understand when they started.

419. Now, if under all these circumstances Jesus had explicitly and authoritatively commanded His disciples not to drink wine, it would have appeared to them so direct and absolute a contradiction of Moses, that they would most certainly have cited Moses' authority to the contrary, and demanded an explanation or a reason for his prohibition. This, as we have seen, they were not prepared to understand; and therefore, under the circumstances of the case, while the Mosaic dispensation continued, an authoritative and explicit prohibition would have done more evil than good, and might have ended in the revolt of the disciples. But there is another very important reason why our

Lord did not authoritatively and explicitly command His disciples, and through them all His followers, not to drink wine nor strong drink. Jesus Christ perfectly understood human nature, in all its properties, powers and relations, and He perfectly adapted the gospel to human nature, in every possible point and respect. The great final cause of the gospel, as we have seen, is the perfect restoration of fallen man to the spiritual image and kingdom of God. The whole efficiency of its economy, therefore, must rest in its spirituality. It is not merely the fulfilment of the letter, but of the spirit of the commandment which God requires; because every gospel requisition is founded in the nature of things, and therefore the spiritual fulfilment is essentially necessary to the end desired, namely, the demonstration, and therefore the glorification of God's wisdom and goodness in the highest good of man. But our Lord well knew that the peculiar nature of man, in his peculiar condition, ever inclined him either entirely to disregard the commands of God, or run into a superstitious observance of the letter, while he violated the spirit of them, and thus, so far as the good of him that did the service was concerned, completely defeated the intention of the law. This had been extensively and powerfully exemplified by the Jews under the Mosaic dispensation, and Jesus, with divine wisdom, guarded against it in the economy of the gospel dispensation; and therefore the grand commandment of the gospel is: Believe and love and obey the truth in the Spirit! and the genuine operation of the gospel economy is always to this end: "Love is the fulfilling of the law!" "As many as are led by the Spirit of God, they are the children of God!" "Now if any man have not the Spirit of Christ, he is none of His!" "Hereby we know that we are His by the Spirit which He hath given us." "For the Spirit itself witnesseth with our spirits that we are His."

MOHAMMED'S COMMAND NOT TO DRINK WINE. WINE-DRINKING CHRISTIAN MINISTERS.

420. But if Jesus had authoritatively and explicitly told His disciples that His followers must not drink wine nor strong drink, what would have been the consequence? The demonstration is at hand in the experiment of Mohammed. That false prophet, wanting the wisdom as well as the purity of Jesus, authoritatively and explicitly commanded His followers not to drink wine nor strong drink. A few of the more faithful and pure-minded (for it is possible for a nominal follower of Mohammed to be a spiritual follower of Christ) have obeyed even the spirit of the command, and rigidly abstained from all intoxicating substances; but a greater number have hypocritically observed it in the eyes of men, and clandestinely violated both the letter and the spirit of the command; but the great majority have superstitiously and rigorously observed the letter of the command, and considered themselves righteous accordingly, and commensurately entitled to the rewards of the faithful for their righteousness, while they have totally and egregiously violated the spirit of the command, and run into excess in the use of almost every other kind of intoxicating substances. Thousands of Mohammedans would sooner die than taste a drop of wine, who at the same time will indulge to the most sottish excess in the use

of opium, tobacco, coffee, and other intoxicating substances, without feeling that they are at all violating the command of their prophet. And such would most inevitably have been the case with the followers of Jesus, had He left such a command. They would have superstitiously obeyed the letter as an act of righteousness, while they violated the spirit in every possible manner. Can we doubt this, when we contemplate the nature and condition and general character of man? Can we doubt it when we look at the history of the church? Can we doubt it—oh, horrible to be named!—can we doubt it, when, in this day of light, we see Christian professors, Christian elders, Christian ministers, indulging in and defending the habitual use of wine and strong drink on the authority of the infinitely holy Founder of our gospel religion! when we see them defiling, and degrading, and besotting themselves with every form and species of intoxicating and narcotic substances, and consider themselves fitted to stand in the inner tabernacle, before the mercy-seat, and minister in spiritual things, even while the *carnalizing* and inebriating effects of the foul drugs are upon them! Oh! if the sin of Nadab and Abihu were always visited as it was upon them, how many a pulpit would be vacated by an earthquake!

DEFILEMENT OF THE TEMPLES OF GOD. COMMAND OF CHRIST RELATING TO INTOXICATING SUBSTANCES.

421. Our blessed Lord teaches us holier things in a more excellent way. He, according to the promise in the text before us, comes in His Spirit to drink with us in the kingdom of God, and by that Spirit teaches us, "Be ye holy, for I am holy"—"Suffer not sin to reign in your mortal body by obeying the lusts thereof"—"For the minding of the flesh is death"—"Therefore crucify the flesh with the lusts thereof"—"present your bodies a living sacrifice, holy, acceptable to God in spiritual service." "Know ye not that your bodies are the temple of the Holy Spirit?" "And he that defileth the temple of God, him shall God destroy!"

422. Our Lord, therefore, designedly, does not authoritatively and explicitly command us, in the letter of the text before us, not to drink wine nor strong drink, but He does say, in the spirit of the text: "My Spirit shall come to teach you this, and to show you that the same Spirit which teaches you to abstain from wine and strong drink, teaches you also, upon the same spiritual and holy principle of truth, established in the constitutional nature of things, to abstain from all intoxicating and other substances which do not minister to the real wants or true comforts of your nature, but increase the unholy influence of carnal appetites upon your mental and moral faculties, and impair the delicate properties of your bodily organs, and disturb their operations, and thus bring evil on your whole nature, and defeat the benevolent purposes of my Spirit in the gospel economy of grace, which aims at the highest and best condition and most perfect happiness of your whole nature in the kingdom of God on earth, and your eternal beatitude in the kingdom of glory beyond the grave."

423. It will perhaps be objected, that this cannot be the true

interpretation of the text, because the disciples of Jesus did not so understand it, even after they had manifestly entered into His kingdom and received His Spirit. But this objection is not well founded. Jesus told His disciples that He had yet many things to say to them, but they could not bear or understand them then: howbeit, when the Spirit of truth should come, He would guide them into all truth. And the Spirit of truth did come according to the promise, and enabled them to understand the true Messiahship and kingdom of Christ, and brought all things to their remembrance whatsoever He had said unto them, and guided them into the understanding of many things that He had said, and many that He had not said with His human lips; but who will pretend to say that the Spirit of truth actually guided the first disciples and apostles of our Lord into all the truth that since the death of Jesus has been, or hereafter shall be made known to the Church of Christ, by the guidance and teaching of His Holy Spirit of truth? Surely no enlightened and humble-minded Christian of the present day can entertain so erroneous an opinion. Our blessed Lord, to whom all time and all things were present, often spoke of things and times past and future as being present, and addressed His disciples as the representatives of all His followers throughout all time. In the same manner the Lord, in earlier time, promised to Abraham and Isaac and Jacob that He would give the land of Canaan to them and to their seed after them for an inheritance; and when He sent Moses into Egypt to deliver the Jews from their bondage, He promised to lead them into and give them possession of a land flowing with milk and honey, according as He had promised to their fathers. Yet neither Abraham, nor Isaac, nor Jacob, nor their posterity for several hundred years, nor the Jews to whom the promise was made in Egypt, ever experienced the fulfilment of the promise. But was not God faithful to fulfil His promise? Certainly He was; and He fulfilled it just as soon as it could, in the nature of things, be done consistently with the free moral agency of the heirs of the promise. God was ever willing and ready to go with them and lead them; but they entered not in because of their unbelief. Nevertheless God was true and faithful to fulfil the promise, and therefore He continued to adapt His administration to their condition as free moral agents till the seed of Abraham, and of Isaac, and of Jacob, and of those that left Egypt voluntarily entered in and possessed the promised land. And thus in the case before us, when our Lord, addressing His disciples, and through them all His followers in all subsequent time, says, "In my Father's kingdom my Spirit shall teach you not to drink fermented wine, nor any intoxicating liquor," the scope and spirit of the promise does not necessarily require the fulfilment of it in the very individual persons to whom the language was uttered. Albeit our Lord did fulfil His promise in them just as far as in the nature of things it was possible; He did "come again unto them," very soon after His ascension, and receive them unto Himself; and where He was, there they were also; and He brought all things to their remembrance that He had said and done while with them, and guided them into all truth, so far as their knowledge of things was adequate. And had they applied themselves to the study of the natural sciences, and

become well acquainted with human anatomy, and physiology, and pathology, and the effects of alcohol and other stimulating and narcotic substances on the bodily and mental and moral organs, faculties; functions and conditions of man, the Spirit of Christ would then, with the certainty of necessity, have taught that His gospel was adapted to the whole nature, condition, and relations of man; embracing all His organic, and animal, and mental, and moral susceptibilities, and faculties, and powers, and sympathies, and reciprocities, and dependencies—all of His physiological laws and pathological liabilities—and aiming as truly at the health and happiness of the body as of the soul; and that wine and strong drink, and all other intoxicating substances, were, in their effects on human nature, directly contrary to the spirit and purpose of the gospel; and then would they most clearly and confidently have understood and interpreted the language of the text now under consideration as it is now interpreted in this discussion. But, as we have seen, it was not the office-work of the indwelling Spirit of Christ to teach His disciples nor any of His followers human physiology, nor any other science; and if His disciples were not acquainted with human physiology, it was not possible, in the nature of things, for His Spirit to teach them to understand that which cannot be understood without a knowledge of human physiology. Therefore, though the Spirit of Christ, according to His promise, did come to dwell in them, and to teach them to understand all things so far as they had a knowledge of things, yet because of their defect of the necessary knowledge, He did not teach them to understand the text before us, in the sense which Jesus intended, when He uttered the language of the text.

ADVANCEMENT OF THE CHURCH OF CHRIST. TEACHINGS OF CHRIST IN THE SPIRIT.

424. From the days of the apostles to the present time, as a general fact, mankind have been advancing in the true knowledge of things, and none have been more forward in this "march of mind" than the true followers of Jesus Christ. And as they have advanced in knowledge, the Holy Spirit of truth, according to the promise of Jesus to His disciples, has, with equal pace, guided them into deeper and clearer and more comprehensive perceptions of spiritual truth; and thus the true Church of Christ, as a whole, has gradually advanced in the knowledge of the truth of God as it is in Christ Jesus our Lord. It is, therefore, as perfect a fulfilment of the promise of Jesus, and as perfectly consistent with the character and design of the promise, and with the gospel economy of grace, that the text before us should be rightly understood and interpreted by the followers of Christ, for the first time, eighteen hundred and thirty years after our Lord uttered it, as that it should have been rightly understood and interpreted by His first disciples to whom it was uttered. But if this be true, how happens it that among so many followers of Christ who have been eminent for their piety and learning, and who have devoted their whole lives to the study of the Scriptures, not one of them has been able rightly to understand this text? I reply, that if none before have

rightly understood it as now explained, then, with whatever piety and learning they might possess, they were still deficient in some necessary qualification. And here I might with great propriety remark on the unprofitable manner in which the Scriptures have too extensively, in all periods of the church, been studied by theologians, who have exhausted their time and ingenuity in the study of the grammatical force of words and structure of sentences, when they should have been making themselves fully and truly acquainted with things. But time forbids, and I forbear, at present. I will only say, that though a man may be a true Christian—that is, he may have the true Spirit of Christ, and, so far as he correctly understands things, may conform to it—and may be instrumental in turning many to the Lord without a knowledge of human physiology, yet he who does not possess that knowledge, however learned in other things he may be, lacks one of the most important helps to correct biblical interpretation; for there is no other knowledge by which the Holy Spirit of truth can guide the mind of man into so deep and clear an understanding of the adaptation of the gospel to human nature, and of the final causes of its spiritual requisitions.

425. But to return. I am not bound to tell why others have not understood our text aright. It is enough for me to show that I interpret it according to the true meaning of our Lord. And that I do, Christ is Himself my witness. In me at least, and I trust in many others, He hath fulfilled the promise of the text. His Spirit hath taught me—clearly, distinctly taught me—that in His kingdom, in the kingdom of God, He will not drink fermented wine nor strong drink with me; that is, I cannot, under the influence and guidance of His Spirit, drink intoxicating liquors—not even for “*sacramental purposes!*”

RECEPTION OF TRUTH. CHRIST A “WINE-BIBBER.” CHRIST NOT
RECORDED AS TAKING WINE.

426. I pray God I may not be misunderstood. I claim in this matter no supernatural gifts. I pretend to no other kind of inspiration than that which is common to every true follower of Christ; for if any man have not the Spirit of Christ, he is none of His. This is not a fond speculation of my fancy, into the support of which I am endeavouring to force the Scriptures. Many a time have I read this text without understanding its true meaning, or seeking to understand it; and I have repeatedly gone through the New Testament, scrutinizing almost every sentence in it, not for the sake of making out a theory, but for the purpose of learning its true meaning, and yet I did not rightly understand the meaning of this text. Nor was it till I had long and diligently applied my mind to the study of the constitutional nature of things, with a most ardent desire to know the truth for the truth's sake, and with a heart ever yearning to promote the true welfare of mankind, that the Holy Spirit of truth, sanctifying the knowledge which I had acquired in the science of human nature, clearly and distinctly taught me, according to the spirit of our text, *that they who would enter into the holiest of all must not drink wine*

ong drink ; and then, when I was, as it were by accident, ; the text before us, the true sense of its language flashed upon id with irresistible conviction ; and now I can no more doubt ave the mind of Christ in my present interpretation of it, than oublet the designed and perfect adaptation of the gospel to the condition and relations of man ; and I believe, and am sure, e time is at hand when every true follower of Christ will be the same thing by the same Spirit.

“ But Jesus, according to His own confession, was called a bber, and therefore must have been in the habit of drinking himself.” So was He accused of being an impostor and a mer, and of being possessed of a devil, and of casting out devils prince of devils ; and one of these charges is as about as well as the other, and all alike are the slanderous expressions of it vindictive and implacable malice.

it is *possible* that Jesus did, on some occasions, drink a little oak wine and water, rather than get into a fruitless controversy e blinded and sensual Jews about the authority of Moses ; but no direct and explicit evidence in the Scriptures that He ever drop of wine ; and the single expression “ *no more*,” in Mark’s of the presentation of the cup, together with this accusation, only passage in the New Testament from which it can with any even be inferred that He ever drank any, and that does not rily imply it. If the testimony of the Scriptures is valid, it is rtain that He did not drink any on the occasion on which our as uttered. For according to Luke, when Jesus and His s had sat down to the supper of the passover, after stating how le had desired to eat this passover with them, He in the first ok the cup and gave thanks, and said to His disciples, “ Take d divide it among yourselves ; for I say unto you, I will not f the fruit of the vine until the kingdom of God shall come ; ” was not till after this supper was eaten that Jesus presented the His disciples as a perpetual memorial of His death. If, there- the commencement of the supper of the passover, before any of ad drunk anything, Jesus declared that He would not drink fruit of the vine until the kingdom of God should come, it is ident that He drank no wine on that night. I say again, e, that I do not affirm that Jesus never drank a drop of wine, firm that there is no direct proof of it, nor any probability that : did more than very rarely, and under particular circumstances, : a little weak wine and water—even if He did so much as that. ght easily have abstained from wine during His earthly e without having the fact particularly noticed, as His habits all respects exceedingly simple and abstemious.

LE AT CANA IN GALILEE. MIXING WINE AMONG THE GREEKS.

“ But Jesus certainly converted water into wine for others to t the marriage-feast at Cana, and that, too, when they had anken.” This has long been a favourable argument in the of every sensual professor of the Christian religion, as well as

of every other wine and strong drink-loving sensualist in Christendom; and doubtless in their view it is a very unanswerable one. "I have no desire," says the canting hypocrite, "to be more wise than the Bible, nor to be more holy than the Saviour;" and he speak the truth with his mouth, with a lie in his heart—for he verily has no desire to be either wise or holy. But for the sake of honest inquirers after truth, let us examine this case. According to the Greek historians, it was a very early and prevailing custom among the Greeks, at their social feasts, after the eating-table was removed and the drinking-table was introduced, to choose by casting lot, or *viva voce*, a president, or master of the feast, whose duty was to preserve order at the board, direct the conversation to such subjects as were most useful and agreeable, in such a manner as to promote their benevolence and mutual happiness, and when necessary, to order new supplies of wine, and direct the preparation of them. From the earliest times, the wines used in their convival feasts were mixed with water, in proportions according to their strength. There was a general rule or standard, from which however, they sometimes deviated. Plutarch mentions three different kinds of mixtures: one is three parts water and two of pure wine; another is two parts water and one of wine; and the third is three parts water and one of wine. "The first," says Plutarch, "was slightly intoxicating, the second was generous and mildly composing, and the third was inactive, and seldom used except by the rigid philosophers." There was another mixture of five parts of pure wine and two of water, which was called for by those who were peculiarly devoted to Bacchus. Anacreon says that those who used this cup soon became furious like the Bacchanals. It is very evident that the Greeks never drank at their regular entertainments any of their strong wines entirely pure and unmixed with water. According to Plutarch, the proportion of water in their strongest mixture always exceeded that of pure wine.* These customs were spread by the Greeks as extensively as their conquests during the time of Alexander. The Jews, as it is well known, very extensively adopted the customs of the Greeks, and this amongst the rest. The mother of Jesus, as well as Himself and His disciples, were in humble life, and it is altogether probable that the marriage-feast to which they were invited in Cana was in a family in like condition as to wealth and the artificial distinctions of society. The wine, therefore, that they would be likely to have in such a family was probably the crude annual wine of the country: and when the guests had exhausted the supply which had been provided by the family, the master of the feast called for more. The kind-hearted mother of Jesus, seeing the unpleasant situation of her friends, turned to her Son, and in a manner which He well understood, said to Him, "They have no wine." Jesus saith unto her, "Woman, what have I to do with thee?" or, what is that to me or to thee? "mine hour is not yet come." Now what did Jesus mean by this reply? Surely not that He had not yet power to do what His mother wished Him to do. No; the sense is too plain to be mistaken by those who desire to know the truth, and have sufficient

* See Sir Edward Barry on Wines. London: 1775.

knowledge to understand it. "Woman, what have I to do with this matter? Why dost thou come to me concerning their wine? It is not fitting that I should exercise my divine power to furnish these people with an intoxicating liquor. It would neither be consistent with the true glory of God nor the real good of man." But the mother understood not the deep meaning of His reply, and therefore persisting in her kind attentions towards her friends, she bade the servants to do whatsoever He ordered; and thus she implicitly imposed her maternal command on her Son to comply with her request. Now, what was to be done? Wine was the common beverage of the country. Moses had permitted the use of it, and even spoken of it as one of the blessings with which the Lord would bless Israel in the land of promise, and made it a religious offering in the service of the Lord; and universal custom from time immemorial had fully sanctioned the use of it; and except the sect of Essenes, and the Nazarite while his vow was upon him, and the priest when he went into the inner court, no one thought of abstaining from wine; and now, in the midst of a marriage-feast, the guests had drunk up all their wine, and the master of the feast had called for more, and the guests were waiting for it; and the mother of Jesus, notwithstanding His remonstrance, had implicitly commanded Him to furnish it, and the eyes of His disciples were upon Him; yet not a soul present, not even His mother, had the faintest conception of His true character and mission as the anointed of God. If, therefore, He had, without any explanation, refused to obey the wishes of His mother, it would have been considered by her and by His disciples as an act of undutifulness, which was regarded by the Jews as one of the most heinous offences, and this would necessarily have diminished the confidence of His disciples in Him, and led them to doubt His power. And if He had attempted to give a reason for His refusing to obey His mother, it would, if possible, have made the matter still worse. The mother, the disciples, the master of the feast, and all the guests, and the master of the house, with all his household, would have considered their religion, their characters, their virtuous habits, their comforts, and the well-established customs of society, all assailed. What! not drink wine? Did not our fathers Abraham and Isaac and Jacob drink it? Did not Moses permit it, and promise it as one of the choice blessings of the good land which the Lord God of Israel would give to His chosen people? Have not our fathers drunk it ever since we have dwelt in this land? And do not the Scribes and Pharisees, the priests and the Levites, and all the people of the Lord drink it? And now wilt thou, Jesus of Nazareth, the son of a carpenter, whose mother and whose brethren are with us—wilt thou set thyself up to be wiser than Moses, and better than the fathers whom the Lord loved, and holier than the Pharisees? Wilt thou teach us?" Jesus could have struck them all dead in an instant, and brought them to life again—He could have turned water into wine, and the wine into gorgons, and these back again into water, and thus manifested His power till they had stood aghast, and their blood had been chilled with horror; but it was not possible, in the nature of things, for Him to make them understand the true gospel reasons why they should not drink wine. What then remained for Him to do? That which He wisely did. He

bade the servants fill the stone water-pots with water, and then to draw out and bear to the governor of the feast. But what did they draw out and bear? The ruler of the feast, when he tasted it, pronounced it the best wine they had had at the feast; and he called the bridegroom, and told him he had reversed the established order of feasts: for the rule was to give the best wine first, and when the guests had drunk pretty freely, and become so much intoxicated that they had lost their nice perception of taste, then poorer wine was given; but on this occasion the good wine had been kept till the last. But what kind of wine did they consider good in those days? Pliny, the Roman naturalist, who lived in those days, speaks in high commendation of certain excellent kinds of wine then in use, because of their genuine lightness and grateful fragrance, and their mild and delightful qualities, without being intoxicating. The ancients inform us also that the wine made from the grapes of Mount Hermon and Mount Lebanon was incomparably fine, because it was so very delicious and grateful, without affecting the head, though taken very freely. In all ages of the world, that wine has been considered best which was richest in its delicate flavour and bland and grateful qualities, with its alcoholic properties most subdued and imperceptible to the palate. At the marriage-feast at Cana the guests had drunk freely of the poorer wine, and probably become sufficiently stimulated to feel as well as alcoholic stimulation could make them: what they would now consider good wine, therefore, would be such as had all the delicate flavour and rich qualities of wine, without its intoxicating property: and such was the wine which Jesus gave them to drink. It contained not a drop of alcohol. But could it be wine without having alcohol in it? Ask Pharaoh's cup-bearer. Ask Isaiah what wine he found in the cluster. Ask the inhabitants of Asia and Africa and Europe who have lived in wine countries, either of the vine or of the palm tree, for forty centuries—and then turn, if thou wilt, and say, "If there was not alcohol in the wine which Jesus made, He was a juggler, and practised a fraud upon the master and guests of the feast." Thou dark-minded caviller! It is thy deceitful lust which practices a fraud on thine own understanding and conscience. Did Jesus contract with these wine-bibbers to supply them with intoxicating liquor? No! What then? The mother's behest and the disciples' eyes were upon Him. It became Him as a Son to honour His mother, and as Messiah to manifest forth His glory that His disciples might believe on Him. He therefore, according to the peculiar exigency of the case, converted the water which the servants drew out of the water-pots into real and true wine, in all its most delicate and grateful qualities, but without any of the alcoholic principle. Could a "juggler" do this? Or would it in any degree have been more of a manifestation of divine power to have made an intoxicating wine? It was the divine power manifested, and not the particular character of the wine produced, which caused His disciples to believe on Him. And this was the single, final cause why Jesus, under the command of His mother, performed the miracle. The lovers of intoxicating drink may not love this explanation, but they who delight in contemplating the holy benevolence of Jesus will *feel that it commends itself to the Spirit of Christ within them.*

430. But how can it be known that the wine which Jesus made had no alcohol in it? From the moral necessity of the case. It is evident from the sacred record before us, that the guests of the feast had been drinking freely of wine before the mother of Jesus desired Him to furnish more, and they must have become so much stimulated before they were furnished with their new supply, that had the good wine which Jesus made been intoxicating, there would have been the utmost danger, nay, moral certainty, that they would have become intoxicated. Now one of these three propositions is necessarily true: either Jesus was ignorant of the real nature and condition of man, and of the effect which alcohol would have on him, or else He was not the philanthropic and holy being we believe Him to have been; or else it was morally impossible for Him, on such an occasion, and in such circumstances, and for such a use, to make an intoxicating liquor by the special exercise of the divine power which the eternal Father had given Him to be exerted to the glory of God in the good of man. But that Jesus did accurately and fully understand the whole nature of man, and all that relates to man, is clearly demonstrated in the perfect adaptation of His gospel to man in every point and respect; and that He was truly the philanthropic and holy being which we believe Him to have been, is fully demonstrated by the infinitely holy and philanthropic spirit and economy of that gospel. It was therefore morally impossible for Jesus, on the occasion we are considering, to make an intoxicating liquor for the guests of the feast to drink—it was not possible for Him to choose to do it, without ceasing to be a holy and benevolent being. Hence it is entirely certain that the wine which Jesus made at the marriage-feast at Cana was not in the least degree an intoxicating liquor.

PAUL'S COMMAND TO TIMOTHY. PRESCRIPTIONS OF HIPPOCRATES.

431. "Well, at any rate, the holy and inspired apostle Paul commanded Timothy to drink no longer water, but use a little wine for his stomach's sake and his often infirmities." It is true that Paul was a holy and inspired apostle of Jesus Christ, and it is true that Paul advised Timothy to use a little wine for his stomach's sake and his often infirmities. But, making the most of this case that wine-bibbers desire to, can it be claimed as an authority for the use of wine as a drink? or does it go in any degree to show that wine-drinking is consistent with the highest and best condition of human nature? Medicine as such, is always, in all cases, and to all extent, an evil. But in the present condition of human nature, and in the present state of things, it is sometimes necessary, and then it is always a necessary evil. If wine, therefore, is ever necessary as a medicine, it is a necessary evil, and not in itself a good. But does the case before us prove it to be relatively good as a medicine? Let us see. Several hundred years before Christ, Hippocrates, the celebrated Greek physician, flourished, who was a man of great natural endowments; and, considering the times in which he lived and the advantages which he had, he made very considerable attainments in the knowledge of things, and may justly be considered one of the great men of antiquity.

He, according to his own testimony, was the first man that ever reduced the rude elements of medical theory and practice into anything like a system; and because of this, and the great sagacity he in many respects discovered in doing this, he has ever since been called the Father of Medicine. Through all succeeding ages, even down to our own time, his opinions in medicine have been considered of high authority; and for many centuries after his death, his medical precepts, wherever they were known, were regarded with almost as much veneration as though they were of divine authority. About three hundred years before Christ, the conquests of Alexander spread the Greek language and literature, and what of the arts and sciences the Greeks possessed, over a considerable proportion of the then civilized world. The Jews, as I have already stated, partook largely of these effects of the Grecian conquest. Afterwards, the victorious Romans exceedingly enriched themselves with these spoils of Greece, and in their subsequent conquests spread their fame far and wide; so that in the days of our Saviour, the Jews not only spoke the Greek language as their native tongue, but Greek philosophy and science, and the Grecian arts and customs, and even their games, had become extensively known, adopted and practiced in Palestine. The writings and opinions of no man amongst the Greeks were more extensively circulated and known than those of Hippocrates. Wherever there was disease among mankind, there was a desire and an inquiry for remedies, and the great celebrity of the Father of Medicine caused his name, and especially his medical doctrines, to go where the Greek language went. It is probable that Saul of Tarsus was better acquainted with Greek literature and philosophy and science than any other Jew of his day; and whether he was particularly conversant with the writings of Hippocrates or not, it is very certain that the Hippocratic system of medicine was the only one known where the Grecian or the Roman arms had been carried. In fact, the opinions of Hippocrates were then, as they are at this day, the common proverbs of the world, repeated and obeyed by millions who perhaps never heard his name. The system of medicine taught by Hippocrates, and adopted and promulgated by all the physicians of antiquity, was extremely simple. He placed great reliance on a correct regimen as to food, drink, air, clothing, sleeping, bathing, exercises, &c. His *Materia Medica* consisted of very few articles, of the pharmaceutic kind, besides a simple cathartic or emetic, and his barley-water. He depended principally on various mixtures of wine and water, ranging from very weak, such as one part wine to twenty or twenty-five parts water, to half wine with half water. But this last prescription was always administered in very moderate doses. Water was the basis of all his cooling drinks, to which he most commonly added a moderate proportion of the weak white wines. Sometimes a little honey and vinegar were added. These medical rules had, in the days of Paul, become a part of the domestic and social education of almost every man in the then civilized world, and Paul was too much of a scholar not to be well acquainted with them. Timothy was young, and probably of a slender constitution and in delicate health. Paul, as an affectionate friend and spiritual father, observing the state of his health, very naturally

felt desirous that proper measures should be taken to improve it. But Timothy's dietetic habits were too simple and abstemious to render an emetic, or cathartic, or a prescription of barley-water necessary for him, and therefore Paul, as a good man, with the best intentions of his heart, and according to the best knowledge which the world then had of things, kindly advised Timothy to use a little wine in his water. But was Paul infallible in this prescription? "Certainly he was infallible, because he was an inspired apostle!" Paul was undoubtedly inspired in spiritual things, but he was not inspired in medicine! A holy intention moved him to advise Timothy as he did; but the Holy Spirit of inspiration did not teach him what to prescribe. In his medical advice to Timothy, therefore, Paul was no more inspired than any other good Christian is when, with a good and pure intention, he gives advice according to the best of his knowledge and understanding. He was no more speaking under the special impulse and dictates of the Spirit of inspiration than he was when he requested Timothy to bring his cloak from Troas. No more than he was in his ordinary conversation about temporal concerns; no more, I repeat, than any good Christian is, when he speaks with honest and pure intention, according to the best of his knowledge and understanding. And no man who cherishes a proper reverence for the true dignity and sacredness of the Holy Spirit of inspiration, will be forward to desecrate it by attributing to it things entirely incompatible with its office, nor by endeavouring to make it responsible for those manifestations of human turpitude which the letter of the law could not prevent, "in that it was weak through the flesh."

NEW TESTAMENT OPPOSED TO THE USE OF INTOXICATING DRINKS.

432. On the whole, then, those particular passages in the New Testament which have been so universally quoted by the lovers of wine and strong drink, in defence of their unholy sensuality, when accurately understood, are found not to afford even a shadow of authority for the use of wine under the Christian dispensation. And when the New Testament is considered as a whole, in the general scope and spirit of its meaning and design, it is most clearly, distinctly, and powerfully opposed, not only to the use of wine and strong drink, but to the use of every intoxicating substance. This sentiment was so beautifully typified in the institutions of the Mosaic dispensation, that I am not willing to pass by the illustration.

433. The tabernacle of the congregation in the wilderness, and afterwards the temple at Jerusalem, were, according to divine instruction, built with an outer and an inner court or tabernacle. These were separated by a veil. The outer tabernacle was called the Holy Place, and the inner one was called the Holy of Holies, or the holiest of all. In the outer tabernacle were offered both gifts and sacrifices, which stood in meats and drinks, and divers washings and carnal ordinances, which could not make him that did the service perfect as pertaining to the conscience. In the inner tabernacle was manifested the glory of divine presence over the mercy-seat. And Paul teaches us that the outer tabernacle was a figure of the time then

present; and, by implication, that the inner tabernacle, or Holy of Holies, was a figure of the gospel dispensation; and he says that the outer tabernacle with its services was established, and the inner tabernacle was separated from it and closed by a veil, because a veil was upon the hearts of the people, and their minds were blinded, so that they could not look into or comprehend a more glorious state of things: and therefore, while the outer tabernacle, with its rites and ordinances, and the veil which covered the inner tabernacle, remained, the Holy Spirit signified by them that the way into the holiest of all was not yet made manifest. But when they should turn to Christ, the veil should be taken from their hearts, the outer tabernacle, with all its services, be done away, and the way into the holiest of all be opened to them. Now, according to Moses, as defined by Ezekiel, the priests were strictly forbidden to drink wine or any intoxicating liquor when they entered into the inner court. The inner court, then, typified the spiritual dispensation of Christ, and the priests who entered into the inner court typified those who should enter into the spiritual kingdom of Christ; and accordingly the apostle Peter declares all true believers in Christ to be a royal priesthood, and John also says they are made kings and priests unto God. When Jesus yielded up the Spirit, the veil of the temple was rent from the top to the bottom, and the Holy of Holies was open to all who desired to look into it; and the body of Jesus, which was the veil of His spiritual nature, was rent or crucified, and the Spirit was poured out: and thus, according to Paul, a new and living way is opened for us, by which we have liberty to enter into the holiest of all, by the blood of Christ, through the veil of His flesh. I do not desire to make more of this than I ought to; but surely, if there is any typical signification in any of the institutions or ordinances of the Mosaic dispensation which indicates the gospel economy of salvation, it is most evident that the prohibition of wine and strong drink to the Levitical priests when they entered within the veil of the tabernacle, shows that the royal priesthood who enter into the holiest by the blood of Christ, through the veil of His body, ought for ever, while they are within the veil, to abstain from wine and strong drink; or, in other words, that all true followers of Christ who would cherish and obey the indwelling influences of His Spirit, and would be holy as He is holy, must abstain from all intoxicating liquors and substances.

434. But we need not seek for types nor figures to confirm this sentiment, for it is impossible for any one with a properly enlightened mind and sanctified heart, under the influence of the Holy Spirit of truth, to contemplate the grand economy of God's grace in the restoration of fallen man to His spiritual kingdom and likeness, as delineated and illustrated in the Mosaic and Christian dispensations, without feeling an irresistible conviction that the use of intoxicating substances is utterly incompatible with the highest and holiest designs of that economy. "Without holiness, no man shall see the Lord," is a fundamental principle in the gospel scheme, and for the obvious reason that, in the very nature of things, holiness is essentially necessary to spiritual perception and understanding. The natural or animal man perceiveth not the things that belong to the Spirit of God, for they are

foolishness to him ; neither can he understand them, because they are spiritually discerned.

LUSTFUL TENDENCY OF FLESH-EATING. EFFECT OF FLESH-EATING ON THE NERVOUS SYSTEM.

435. But what do the Scriptures mean when they affirm that without holiness no man shall see the Lord? and what has this sentiment to do with the use of flesh and wine? The Scriptures mean that, in the very nature of things, without spiritual cleanness no man can have a true perception of spiritual things, and therefore cannot see the Lord ; or, in other words, that state of things in which all the passions, lusts, exercises, operations, desires, propensities, and appetites of the whole animal, intellectual, and moral nature of man, are brought into conformity to the Holy Spirit, is essentially necessary in order to a true spiritual perception of the divine nature and character of the Lord ; and wine-drinking necessarily, to the full extent of its effects on the human system, increases the power with which "the flesh lusteth against the spirit," and consequently is calculated to increase the influence of the carnal appetites, propensities, desires, and passions on the operations of the intellectual and moral faculties, and thus, in a spiritual and moral sense, darken the understanding, and deprave the conscience : so that they who are wedded to their lusts are neither able to perceive the beauty of holiness nor the loathsome deformity of their own uncleanness. And hence it is that they who are given up to these strong delusions, feel themselves injured and even persecuted when any efforts are made to sanctify them from their abominable pollutions. "Let us alone. What have we to do with thee?" &c., is always the cry of these deluded beings in all parts and ages of the world, whenever the true Spirit of Christ moves any one to preach to them the sanctifying truth of God. Nevertheless, Jesus, with infinite benevolence for abused humanity, cast out such evil spirits, and promised that His true and faithful followers should do even greater works than He did, by the instrumentality of His Spirit and His truth.

436. Flesh-eating, though by no means to be compared, in any respect, to the use of wine and other intoxicating substances, yet, as we have already seen, tends more than a well-chosen vegetable diet to the development and depravity of the animal propensities and passions, diminishes the sensorial power of the nervous system, impairs the intellectual and moral faculties, and increases the influence of the carnal nature of man over his mental and moral nature ; or, to use the language of Paul, "it increases the power of the law of sin in our members."

437. But we shall lose much of the force of our argument if we do not continually keep in view the incontrovertible truth, that the health and happiness of the body of man is as truly a final cause of the gospel economy as the salvation of the soul ; and that such is the compound nature and complicated structure of man, that the highest and best interests of the soul cannot be secured while the true interests of the body are violated or neglected : and therefore, the effects of intoxicating substances and of flesh-meat on the human body, in

causing or aggravating the disorders and diseases which it suffers, and in producing its premature death, are fully to be taken into the account in the gospel view of the subject. And that we may the more accurately appreciate the extent of these evils, we should bear in mind that the same prophets who, speaking as they were moved by the Holy Spirit, foretold the coming of Christ and the introduction and effects of the gospel dispensation, clearly specified, among other legitimate results of the genuine operations of that dispensation, that the evil and rancorous passions of mankind should be subdued, and men should become peaceful and gentle, and kind and benevolent, and philanthropic and holy; and that all disease should be removed from among them, and human life should be greatly prolonged. These things, it is true, are generally supposed to refer more particularly to the Millennium. But what is the Millennium, other than that state of things on earth in which the gospel principles are fully understood and obeyed in the spirit? for this would be the reign of Christ. And so perfectly is the gospel adapted to all the laws and conditions and relations of human nature, that it only needs to be thus universally understood and obeyed, to produce, as a natural and necessary consequence, all the blessings promised in the Millennium. And be assured, that until the gospel shall be regarded and obeyed as a scheme of divine benevolence, adapted to and embracing the whole nature of man, and aiming as really at the welfare of his body as of his soul, and as truly fitted and designed to secure his happiness in time as in eternity, the Millennium of our prayers and expectations will never be realized on earth.

EFFECTS OF FLESH-MEAT AND INTOXICATING LIQUORS COMPARED. BIBLE NOT INCONSISTENT WITH SCIENTIFIC DEDUCTION. RECAPITULATION.

438. But I am exceedingly anxious that no one should misunderstand me in regard to the comparative effects of intoxicating liquors and substances, and of flesh-meat.

439. Wine, and strong drink, and intoxicating substances of every kind, I affirm, are not adapted to the wants of human nature, and their effects on the human system are always evil. I do not deny the possibility of a condition in which they may be used for a single time as a necessary evil, and thus be made the means of a greater good than evil; but this in no degree nullifies the general doctrine which I have asserted. In regard to flesh-meat, the case is very different. It is not, in the proper sense of the word, a poison to the human body, and man has a constitutional capability to subsist on it. When it is simply prepared, and used in moderate quantities, where other circumstances and habits are favourable to health and longevity, the consumer may enjoy what is commonly called good health, and live to what is now universally considered a good old age. And those whose dietetic habits are extremely plain, simple and abstemious, may, if they choose to do so, occasionally take a little flesh or fish, prepared in the simplest and plainest manner, without producing any perceptible or permanent effect on their bodily, or mental, or moral powers. And indeed the case can easily be conceived in which it would be a duty to

freely for a while, or even subsist on it entirely. But this is a false doctrine which I affirm : Taking mankind as a race, from generation to generation, and taking into consideration the physical, mental, and moral capabilities of man for bodily development, industry, activity, and vigour, and health, and enjoyment, holiness, and for intellectual power, and moral elevation, and wisdom and virtue, and happiness, flesh-meat is not consistent with the best and best condition of human nature. Let it also be remembered that I have fully avowed that it is not so much my aim to prove from the Scriptures that flesh-eating and wine-drinking are not consistent with the highest and best condition of human nature, as it is to demonstrate this doctrine on scientific grounds, to show that the Bible, as a whole, when rightly understood in the general and true spirit of its meaning, does not contradict, but strictly confirms and corroborates what I have scientifically demonstrated. And now I feel confident that I have, by the most correct and sound of Biblical interpretation, fully accomplished all I undertook to do, and clearly shown that the Old Testament permissions to eat and drink wine were at the time the necessary adaptations of the administration to the state and condition of man as a free agent ; and the authority of Jesus Christ in His language, on the occasion of presenting the cup to His disciples, and in the general design of the gospel, is directly against the use of fermented and all other intoxicating liquors and substances ; and that the New Testament does not in the letter forbid flesh-eating, but that its true spirit and design aim at that elevated state of human holiness and holiness, and virtue, and happiness, with which flesh-eating is entirely incompatible.

THESES. EVERY CREATURE OF GOD GOOD. TENDENCY OF MAN TO ADULTERATE THE TRUTH.

There are several passages both in the Old Testament and the New which I have neglected to notice, not because I could not easily find objections which have been founded on them, but because the argument which I have advanced covers the whole of them, and I had to go more into detail. In regard to the diet of our Saviour, I am certain that He was extremely plain, simple and abstemious, and very seldom, if ever, ate flesh. On two occasions, it is recorded that He ate a little fish ; but one of those times, at least, was not for the sake of nourishing His body, but to convince His disciples of His resurrection and bodily presence, and then He used the fish because there was no other food present. At any rate, the dietetic of our Lord, when all circumstances are properly considered, is not a general fact, but is said to be contrary to the doctrines of my opponents, but rather confirmatory. And it is an interesting consideration, notwithstanding the boldness with which our Lord rebuked the Pharisees and the severity with which He censured the Scribes, and the Sadducees, He expressed not the least disapprobation of the Pharisees, who were at that time a considerable sect among the

Jews, and who strictly abstained from wine and all intoxicating substances, and from animal food; and of whom Josephus (who was himself a Pharisee) says, that Herod had them in highest honour, and thought more highly of them than their mortal nature required; and that they lived to great age, and were distinguished for their uncommon virtue and extraordinary excellence of character. "It deserves our admiration," continues he, "how much they exceeded all other men that addict themselves to virtue; so much, indeed, that it hath never appeared among any other men, neither Greeks nor barbarians—no, not for a little time; yet it hath endured a long while among them."

442. There is one particular passage in Paul's first Epistle to Timothy, which is so often quoted in the defence of sensuality, that it is proper I should give it a passing notice. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth; for every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and by prayer." The grossly sensual manner in which parts of this passage have been perverted by some, and the utter absurdity with which the whole has been quoted by others, have had the effect almost entirely to desecrate its dignity and authority as a part of the sacred Scriptures in the minds of those whose disgust and contempt and abhorrence have been excited by the canting hypocrisy of the gluttons and wine-bibbers, and lovers of strong drink, and sensualists of every description, who are ever ready to defend their sensuality by an appeal to the Bible, and the declaration that "every creature of God is good, and nothing to be refused."

443. Under a constitutional necessity to be religious in some way or other, and totally disinclined to obey the truth in the Spirit, mankind are ever bent on finding some substitute for personal holiness and true godliness which will satisfy the demands of a darkened conscience, while it accommodates itself as far as possible to the indulgences of sensual appetite. Hence we find that in all systems of religion, excepting pure Christianity, sensual indulgence has been made one of the strongest principles of action. No wonder, therefore, that they who, at any time, attempt to come to Jesus without being truly drawn to Him by the Father, should always desire to adulterate the pure spirituality of the gospel with carnal ordinances, and substitute their unsanctifying services for its high requisitions of spiritual holiness. As in the popular temperance reform thousands of men, for the sake of reputation, will readily give up all distilled spirits, and evince great zeal in the cause of temperance, if they may be permitted to drink as much fermented liquor, or use as much opium or tobacco, or some other intoxicating substance, as they choose, but will revolt at once, with great indignation, if true temperance holiness be urged upon them: so in religion, thousands will forsake some of their overt forms of sin and modes of indulgence, and seem to make great sacrifices for the cause of religion, while they may be permitted to retain other

of iniquity and modes of depraved gratification which perhaps, in the eye of God, betray even a deeper and darker turpitude of heart than those which they relinquished. Like the sorcerer of Samaria, they will readily give their money for the external manifestations of holiness, but when the testing principle of spiritual holiness, of spiritual purification from all their pollutions, is urged upon them, they improve themselves to be in the gall of bitterness and bond of iniquity. These people also generally profess a great reverence for the Scriptures, and are fond of quoting them on all occasions, and are ready to enter into controversies in defence of their authority; they are continually using the letter of the Scriptures for the destruction of the spirit. In the days of the apostles, there were many such characters, and some of them were induced to change the form of their religion and become professors of Christianity, but they had no idea of entering into the spirit of the gospel, and being governed by its truth; and therefore they very naturally attempted to transfer into the gospel economy some of their old forms of dead works, and substitutes for personal holiness and practical godliness. Some of the professors taught, according to their old superstitions, that celibacy or abstinence from marriage would secure the favour of God; others insisted that abstinence from certain kinds of food would constitute an acceptable righteousness in the sight of heaven. But he who understood the true spiritual economy and design of the gospel well knew that neither marrying nor abstaining from marriage, eating nor abstaining from particular kinds of food, could in any way sanctify the heart and conscience, nor be an acceptable substitute for the Lord for personal holiness, for spiritual and moral conformity to the law of God; and therefore he justly and severely condemns such notions as the doctrines of devils. Yet probably no man was ever more deeply and painfully conscious of the power of the law of sin in the members of the body of this death, nor agonized more intensely and severingly to subdue and keep under the body, and bring it into subjection to the law of the spirit of life, than this same Paul; he truly and fully understood human physiology, and the real nature of flesh-meat, and of wine, and all other intoxicating substances, and yet, in his own nature, the love of Christ would have constrained him to acknowledge that abstinence from these things is in itself a righteousness which will not secure a seat in the future kingdom of heaven, or place of glory, but that they who abstain from them will thereby be enabled to discern more clearly to discriminate "between holy and unholy," and more perfectly to fulfil the spiritual requisitions of the gospel as it relates to the whole of man's nature.

SIGNIFICATION OF "MEAT." THOSE WHO LOVE TRUTH HAVE NOTHING TO FEAR FROM SCIENCE.

Since our English version of the Bible was made from the original languages, several words used in it have undergone considerable change in their popular signification. Thus the word *meat*,

which was then used to signify all kinds of food, is now almost universally used, by those who speak and write the English language, to signify flesh only; and therefore it is now generally supposed that the word meat in the Bible means flesh. But in no instance in the New Testament, and I believe not in the Old, is the original word which signifies flesh represented by the word meat in our English Bible. Thus the word meat, in the passage just cited (1 Tim. iv. 3), represents a Greek word which signifies food in general, whether vegetable or animal; and the same word is rendered *viaticum* in Matt. xiv. 15; and in 1 Cor. x. 3, it is used to signify the manna with which the Jews were fed in the wilderness; and thus, in Acts xvii. 33, 34, 36, 38, the word meat means wheaten bread; and in Heb. v. 14, the phrase "*strong meat*" means solid food. The word meat in the Bible does not, however, always represent the same original word; but it always represents words which signify food in general, nourishment, provision, sustenance, and therefore may comprehend flesh, as well as bread and other things. In the passage which we have just considered (1 Tim. iv. 1-5), the word meats probably means certain kinds of flesh; and it is more than probable that some of the Jewish converts had been endeavouring to lumber the simple economy of the gospel with some of the cumbersome machinery of the Mosaic institutions, and had been teaching, as necessary to gospel salvation, that Christians must observe the same laws concerning the kinds and conditions of their food that the Jews did; and therefore that they must abstain from certain kinds of food because, according to Moses, they were either unclean in themselves, or were rendered unclean by the manner in which they were prepared. Paul therefore condemns this doctrine, and declares that all kinds of food which God had created for the use of man, and adapted to the real wants of his body; were, in the gospel dispensation, to be received with thankfulness; for in that dispensation they were made clean by the word of God and prayer, without any of the ceremonial observances of the Levitical law and tradition.

445. It is not, therefore, easy to conceive of a more egregious perversion of the Scriptures than is perpetrated in the array of this passage in the defence of the use of wine and strong drink, or against the disuse of flesh-meat on enlightened physiological principles. And there is reason to apprehend that few who thus use the Scriptures have any more reverence for the word of God than Satan had when he quoted it in the temptations of our Saviour. For surely he who sincerely loves the sacred volume of truth will not make it a common cudgel of bigotry and superstition, with which he rushes forth on all occasions to oppose the advance of science, nor will he make it so profane a thing as to authorize the more than beastly sensuality of depraved mankind. Truth never militates against the truth, and therefore they who love the truth have nothing to fear from the true developments of science. By the truth alone can the world be sanctified; and it is only by penetrating deeper and deeper in the knowledge of the true nature and relations of things that the sanctifying light and power of truth is increased upon the world, and the moral and spiritual purity of the human race is carried forward.

THE USE OF WINE IN RELIGIOUS ORDINANCES. ADULTERATED WINE
USED AT THE SACRAMENT.

446. "But if fermented wine is, in its effects on the human system, always an evil, and if the use of it is not consistent with the highest and best conditions of human nature, how can it be proper for the Christian Church to use it in the holy sacrament of the Lord's Supper?" It cannot be proper! It is directly contrary to the true meaning of the language which Jesus used when He instituted that ordinance; it is directly contrary to the spirit and design of the gospel, and it is directly contrary to the indwelling influence and teaching of the Holy Spirit of Christ. What! use an intoxicating liquor as the symbol of the blood of Christ? Use that, the only and the necessary effect of which is to deprave, defile, pollute, as the symbol of that which cleanseth from all impurity? Horrible abomination! The times of this ignorance hath God winked at, but now commandeth all men everywhere to repent. The light hath come into the world, and he that resisteth it shall be filled with darkness.

447. It is strange beyond measure that the Christian Church has so long slumbered with the drunkard's urn in her arms, and the drunkard's goblet in her hand—that she has not opened her eyes to see the inseparable relation between her sacramental drink and that foul stream of death, which, for more than four thousand years, has been flooding the world with depravity, and disease, and wretchedness, and crime, and ignominy. "Ay," says the half-awakened Christian, "I am decidedly opposed to the sacramental use of that vile compound of logwood and whiskey which our churches in America have so long drunk as consecrated wine. Let us, by all means, have the pure, unadulterated wine." Know, then, thou erring Christian, that in thy vile compound of logwood and whiskey there is no ingredient more vile and adulterating than that result of decaying vegetable matter called alcohol, which is always in the purest of fermented wines. And know thou also, that they who are, in spirit and soul and body, sanctified from all of those pollutions which unfit the body for the temple of the Holy Spirit, cannot even taste of thy *pure wines* without having their lips and mouth burn and smart as though they had been eating fire; and if but the half of a teaspoonful is swallowed into the stomach, then follow all the symptoms which are produced by cicuta and other vegetable poisons; and if a larger potation be received, intoxication necessarily results. Are these the feelings with which the followers of the holy Jesus should be exercised when commemorating the sufferings and death of their beloved Lord? "Nay," says the objector, "but this is not the case, except with the few who unwarrantably carry things to extremes; they who use the bounties of Providence in a temperate and becoming manner are never so affected by the little wine they use for sacramental purposes." Indeed! then we are under the necessity of habitually violating the physiological laws of our natures, and depraving the vital endowments of our organs for the sake of so mithridating* ourselves that we shall be insensible

* Mithridates, King of Pontus, was so apprehensive of being poisoned by his subjects, that he accustomed himself to the habitual use of the several poisons, to render his body insensible to their poisonous qualities.

to the poisonous qualities of wine on sacramental occasions. For a whole month we must live in continual impurity, in order to qualify ourselves for celebrating an ordinance, the very design and end of which is, by its moral influence, to purify us, and carry us forward in the work of sanctification. Such is the logic of sensuality. So true is it that without holiness no man can see the truth.

DIETETIC AND SACRAMENTAL USE OF INTOXICATING DRINKS MUST STAND OR FALL TOGETHER. THANKSGIVING TO JEHOVAH.

448. Nevertheless it is true that the dietetic and the sacramental use of intoxicating substances must stand or fall together. Purge the church from the dietetic use of these unclean things, and she can no longer resist the conviction that it is a deep and horrid abomination to use an intoxicating liquor for sacramental purposes. But now the film is thick upon the eye, and the delusion is dark upon the understanding of the church. So much accustomed are we to see the strange fires of Nadab and Abihu exhibited before the Lord—to hear sermons, and exhortations, and prayers, and other religious services performed under the stimulating and even inebriating effects of alcohol, opium, tobacco, and other intoxicating substances—that we are not filled with horror at the fact, and do not shudder when we behold the foul quid of tobacco rolling in the open mouth of him who stands in the pulpit uttering a prayer for the congregation, with breath which is loaded with the filthiest odour of the earth. And because of this universal stupidity and spiritual darkness, we can, without deep, godly sorrowing and spiritual anguish of soul, see the Christian world continually indulging in artificial and depraving stimulation as the source of that enjoyment which is procured at the expense of the best interests of human nature. And hence also we can contemplate, with that sentimental satisfaction which we call religion, the domestic scene in which the aged and hoary-headed grandsire sits, the patriarch of his household, smoking his pipe, and listening to the Bible which his daughter reads, and unwittingly confounding the pleasing stimulation of the tobacco with the effects of the sacred word, and fondly mistaking the sensual excitement for spiritual exercise.*

449. O thou who, in olden time, didst promise that in these latter days a way of holiness should be opened upon earth, and that thy people should walk therein, we bless thee that thou hast indeed opened that new and living way for us, and that thou hast sent forth thy Holy Spirit of truth to guide us in that way; and we bless thee for the hope that the time is at hand when that pure way shall be crowded by the followers of Him who, for their sakes, sanctified Himself, that they also might be sanctified through the truth; and when "Holiness to the Lord" shall be inscribed in living characters of light, which all who see may read, upon their spirits, and hearts, and bodies—upon every faculty and power, and propensity, and desire, and appetite of their whole nature.

* See the first plate in the "Religious Annual," by Rev. Dr. Bedell, of Philadelphia.

**SUBSTITUTE FOR FERMENTED WINE AT THE SACRAMENT. WATER THE
MOST NATURAL DRINK OF MAN.**

450. Is it asked what we shall use as a substitute for wine in the Ordinance of the Lord's Supper? If Christians are as anxious to preserve the figure as they are the spirit of that institution, let them, according to the strict letter of our Lord's language, when He established the ordinance, use the recently expressed and unfermented juice of the grape. "But this would be impossible in many countries, and in *all* at certain seasons of the year."* Very true, and therefore it were incomparably better for the church throughout the world to use pure water. It is an interesting fact that the three Evangelists, Matthew, Mark and Luke, who have given the particular history of the institution of the Lord's Supper, and Paul, who recites that history in his first Epistle to the Corinthians, have all of them, and I think by the special design of the Holy Spirit, spoken of the *cup*, without naming the contents of that cup which Jesus took and presented to His disciples: and it is only from an incidental remark that we infer that the cup contained wine. Now, if the juice of the grape were essential to the validity of this ordinance, is it not probable that the contents of the cup would have been named instead of the cup? It is true that by a figure of speech the *cup*, in this case, is named to signify its contents. Yet this does not alter the argument. It still appears that this very figure of speech is used by four inspired writers, on purpose to avoid specifying the contents of the cup; and it seems as if the Holy Spirit thus intended to signify that the validity of the ordinance did not depend on the particular kind of drink made use of, so that it was not of an objectionable character; whether it was the unfermented juice of the grape, or the apple, or of any other fruit or vegetable, or pure water; if consecrated and received in true faith and in a proper manner, the ordinance would be equally valid and efficacious.

451. But whatever may be thought of this view of the Scripture language, certain am I that pure water is, all things considered, better fitted to answer our Lord's design in the ordinance than any other liquid. Every enlightened Christian, at this day, must know that it is not the mere eating and drinking of this Supper which sanctifies the believer; nor can the effects which the food and drink have upon his body constitute the sanctifying virtue, else must this ordinance be alike beneficial to all who receive it. But it is purely the moral and spiritual effect which the ordinance has on the true believer, operating through his mental and moral powers, that constitutes its sanctifying efficacy. It is the degree of true faith and contrition and love which we exercise in contemplating and celebrating this solemn memorial, by which alone we are benefitted in the ordinance: and therefore, in the nature of things, it cannot be *essential* that the drink used should be the juice of the grape, nor the juice of any other fruit or vegetable. Strictly speaking, there is in nature no other proper drink for man

* There is no difficulty in preserving the juice of the grape in the form of a syrup; and its dilution with water, when required, produces an agreeable unfermented wine, such as has been used by "Bible Christians" for nearly half a century for the sacrament.—*Editor*.

than pure water. This, in the constitutional nature of things, is *peculiarly* adapted to his wants. And this is universal. Where man can live, there water can be had, and is the best drink for him that he can use. In the sacred Scriptures, water is the emblem of the Holy Spirit; for as by the one we are bodily cleansed, so by the other are we spiritually sanctified. "The blood of Christ cleanseth from all sin:" yet not literally the blood of Christ; for although the atonement of Christ is the ground of our justification, yet the shedding of the blood of Jesus, in itself, takes away no sin. By a figure of speech common to the Jews, the blood was named to signify the spirit, because they believed that the life of man and all animals resided in the blood. (See Gen. ix. 4.) And thus, when the Scriptures affirm that the blood of Christ cleanseth from all sin, the term "*blood*" is used figuratively to signify the Spirit of Christ, for it is the Spirit of Christ, dwelling in us and guiding us into all truth, and making us willing to obey the truth in the love of it, by which alone we are or can be cleansed from sin. What better emblem, then, can we desire of that blood which cleanseth from all sin, than pure water?

CHRISTIAN DISPENSATION PROGRESSIVE. CONCLUDING APPEAL.

452. From every view and consideration of the subject, I am confident that the use of pure water, instead of wine, or any other liquor by the Christian Church throughout the world, in the sacrament of the Lord's Supper, would be most consistent with the true spirit and design of the gospel as a whole, and with the particular design of our Lord in instituting that ordinance. "But would not this be a dangerous innovation?" It would, indeed, be an innovation on the usages of the Church, but not a dangerous one. It is well that every lover of the truth should, with closest and most jealous scrutiny, investigate every proposition which comes to him in the shape of an innovation on those usages of the church that have come down to us from the hands of the apostles; but it is not well to reject a measure simply because it is an innovation. Let us remember that the moral government of God over men hath had a progressive character ever since the fall. The Mosaic dispensation was, in some degree, an innovation on the patriarchal, and the Christian dispensation was a great innovation on the Mosaic. But the Christian dispensation was not fully developed in all the principles and bearings of its economy in the days of its apostles. Nor is it yet. Unfathomable are the depths of the riches of God in Christ Jesus yet to be disclosed to the Church. And as from the beginning, so unto the end, will God in His administration continue to adapt His measures to the condition of the world. The Urim and the Thummim are gone, and the lips of outward prophecy are sealed up, but the inward spirit remaineth with us to guide us into all truth. And shall we sit on Calvary, watching by the material cross of Jesus, while our risen Lord, as the Captain of salvation is leading His quickened followers far, far onward in the holy way of truth, and leaving us behind? Shall we not rather take up our spiritual cross and follow Him—not afar off, but closely treading in *His steps*, that where He is, there we may be also? Hear we not His

voice saying unto us: It is the spirit that quickeneth: the flesh profiteth nothing: the words which I speak unto you are spirit and are life.

If, therefore, the spirit of Him that presented the bread and the cup to His disciples as a perpetual memorial of His death, clearly and distinctly teaches us not to use wine nor strong drink, shall we refuse to hear and obey Him; and cling to the dead forms of those usages which were adapted to a day of feebler light and vision? No. Let us, with all the holy jealousy of godly love, prove all things, and hold fast only to what is good. Whatever tends to abate in any degree the gospel requisition of personal holiness of spirit, and heart, and body, is not, cannot be of Christ, whose living commandment unto us is, "Be ye holy, for I am holy. For your sakes have I sanctified myself and through the Eternal Spirit offered myself without spot to God, that ye also may be sanctified through the truth. If, therefore, ye hope to be with me and see me as I am, purify yourselves even as I am pure; for without holiness ye cannot see me." Is it not clearly manifest, therefore, that whatever leads to or is calculated to increase spiritual holiness in the church and in the individual, is of Christ, and will be blessed of God?

453. Christian friends, are ye afraid that with unhallowed hand I touch the ark? and do you tremble lest, in my rashness, instead of staying it, I dash it to the earth, and desecrate it in the eyes of the uncircumcised in heart? I do confess, with deep sincerity of soul, that in myself I am a worm, fit only to be crushed of God: yet hath it pleased Him to commit the treasure of His truth even to such earthen vessels, that the excellency of the power might be of Him and not of us! Know then, beloved, that not without a deep and almost overwhelming sense of the fearful sacredness of the things I touch, and of my responsibility in doing it, not without the most fervent and continual prayer that the Holy Spirit of truth would guide and teach me—not without the constant desire and aim to make the glory of God, in the good of man, supreme, have I, with long, long diligence and rigid cautiousness, endeavoured, by the help of all the means which God in His word and works hath afforded me, to ascertain the truth concerning the things whereof I speak. And now I rush not to conclusions from conjectures, nor from the impetuosity of an overheated and unbalanced mind. Clear and unequivocal are the demonstrations of science, that the use of flesh and wine is not consistent with the highest and best condition of human nature; and clearly and distinctly the spirit and design of the Bible, as a whole, corroborate the scientific demonstration. With such convictions, sought not, but impressed upon me irresistibly, shall I forbear to speak? Nay, I dare not. I am sure the spirit that constrains me is a holy one. Were I to teach that the use of flesh and wine is good in itself, and commendable in the sight of God, and should I insist on the saving efficacy of carnal ordinances, and lower down the standard of gospel holiness, and teach mankind a way to future happiness, without the necessity of crucifying the flesh with the lusts thereof, then the children of the light and of the day might be alarmed and tremble for the consequences of my temerity. Howbeit, the sensual and ungodly would rejoice, and praise

my name and works. But they who hold the truth in righteousness need not stand in fear of any one who seeks with truth to sanctify the world, and, estimating ordinances at their worth, most earnestly contends for spiritual faith and holiness and love. Higher than Christ we cannot raise our mark! Perfect, immaculate purity should be our aim: and though we reach it not, still we should aim at and press towards the mark: and He who sees the spirit of our faith, will count us righteous not according to our works, but according to our living faith through which we work by love; and by which we are transformed from glory to glory into the image of the Lord, even as by the Spirit of the Lord.

What I have said I now commend to God, and pray that He will bless it to the world, and most especially to the Church of our dear Lord and Saviour Jesus Christ: and make it instrumental of much good in quickening all true believers to higher attainments of holiness, and in carrying forward the great cause of truth throughout the world; to the glory of God in the highest, and on earth peace, and good-will towards men.



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